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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬

KARNATAKA STATE OPEN UNIVERSITY
Manasagangotri, Mysore - 570 006

M.A. (Final)

SANSKRIT

- ENGLISH MEDIUM -

053

VEDIC HYMNS - 2

COURSE - 6

BLOCK - 2

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KSOU

MA – SANSKRIT
VEDIC HYMNS – 2

BLOCK
2

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प्रस्तावना

प्रियाः संस्कृतविद्यार्थिनः

अस्मदीयकर्णाटकराज्यमुक्तविश्वविद्यानिलयस्य स्नातकोत्तरशिक्षणविभागे अन्तिमवर्षस्य संस्कृतकक्ष्यां प्रवेष्टृभ्यः भवद्भ्यः सर्वेभ्यः हार्दं सुस्वागतं व्याहरामि।

जगतीतलस्य प्राचीनतमभाषासु अग्रिमपङ्क्तौ विराजमाना संस्कृतभाषा अद्वितीयत्वेन वर्तते। वैदिकसंस्कृतं लौकिकसंस्कृतमिति संस्कृतं द्विधा विभक्तमस्ति। क्रिस्तपूर्वकाले वेदेषु दृश्यमानेयं भाषा क्रिस्तपूर्वपञ्चमशतके काव्यस्वरूपमलभत इति विदग्धाः विद्वांसः वदन्ति। उत्तरोत्तरकाले संस्कृतभाषासौ उन्नतशिक्षण-शासन-लेखन-काव्यादिषु सततं समुपयुज्यमाना सती सर्वत्र व्याप्तासीत्। विश्वस्य प्राचीनतमभाषासु संस्कृतभाषैव प्रप्रथमा इति भाषाविदः विमर्शकाश्च कथयन्ति। प्रायः लोके पञ्चसहस्र-वर्षाधिकम् इतिहासं लब्धवती संस्कृतादन्या भाषा एकापि नास्ति।

चत्वारो वेदाः विविधानि शास्त्राणि रामायण-महाभारतनामकादीतिहासाः अष्टादशपुराणानि-उपपुराणानि षड्दर्शनानि अनेकानि काव्यानि शास्त्र-व्याख्यानानि प्रशस्तयः शासनानि चाटुपद्यानि सुभाषितानीत्येवं रीत्या विविधप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये भूरि विलसन्ति। एतेषां परिचयः पाठ्यक्रमानुरोधेन यथावकाशं कारयिष्यते। संस्कृते विशेषाध्ययनार्थं गहनतमसंशोधनार्थं च युष्माकं सज्जीकरणमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

आसु अन्तिमवर्षस्य कक्ष्यासु यूयं वेदसूक्तानि उपनिषदं-भगवद्गीतां वैदिकसाहित्यचरित्रं कौटलीयम्-अर्थशास्त्रम् याज्ञवल्क्यस्मृतिं वाल्मीकिरामायणे सुन्दरकाण्डस्य कांश्चन सर्गान् प्रबन्धलेखनानि वैयाकरणसिद्धान्तकौमुद्यां समासप्रकरणं भाषाशास्त्रम् आनन्दवर्धनस्य ध्वन्यालोकं मम्मटस्य काव्यप्रकाशं प्राचीना-र्वाचीनालङ्कारिकाणां परिचयं भारतीय-पाश्चात्यसाहित्यविमर्शयोः तुलनात्मकमध्ययनं च करिष्यथ।

युष्माकं स्वाध्यायसुलभाय स्वयंबोधनपद्धत्या (SIM) उपर्युक्तविषयेषु पाठाः विशिष्टरूपेण विद्वद्भिः आरचितास्सन्ति। अनेके विद्वांसः एतान् पाठान् महता परिश्रमेण सज्जीकृतवन्तः तेषां साहाय्यं सकार्तज्ञं संस्मरामि।

यूयं सर्वे एतान् सम्यगधीत्य एतेषु विषयेषु विशिष्टं ज्ञानं सम्पादयत इत्याशासे। "श्रद्धयाग्निः ज्ञानं समिध्यते" इति वेदवाण्यनुसारात् युष्माभिः श्रद्धाकृतमध्ययनं फलप्रदं यशःप्रदं च भूयादिति मदीयः आशयः। शुभं भवतु।

जीयात् गीर्वाणभारती

डा.एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु

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COURSE - IV - BLOCK - 2 - UNIT - 1

VEDIC HYMNS

RUDRA HYMN

2.1.1 Introduction to the Rudrasūkta (II.33)

2.1.2 Mantra-wise study of the Rudrasūkta

[2.1.2.(i) - (xv)]

2.1.3 Characteristics of Rudra

2.1.4 Questions

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UNIT - 1

VEDIC HYMNS
RUDRA HYMN

2.1.1 INTRODUCTION TO THE RUDRASŪKTA

This Sūkta is the 33rd Sūkta in the II Maṇḍala of the Ṛgveda. Its Ṛṣi is Gṛtsamada, Devata is Rudra and Chandas is Triṣṭubh. In 15 Mantras, this Sūkta describes Rudra as representing both the most terrible as well as the most gracious aspects of the natural phenomenon which he represents, i.e., the storm.

(For an account of metre, see the Introduction to the Savitṛsūkta in Block 1 - Unit - 3).

2.1.2 MANTRA-WISE STUDY OF THE RUDRASŪKTA

2.1.2. (i) आ ते पितर्मरुतां, etc.

Saṃhitāpāṭha	Padapāṭha
आ ते पितर्मरुतां सुम्नमेतु	आ। ते। पितः। मरुताम्। सुम्नम्। एतु।
मा नः सूर्यस्य संदृशो युयोथाः।	मा। नः। सूर्यस्य। सम्ऽदृशः। युयोथाः।
अभि नो वीरो अर्वति क्षमेत।	अभि। नः। वीरः। अर्वति। क्षमेत।
प्र जायेमहि रुद्र प्रजाभिः।।१।।	प्र। जायेमहि। रुद्र। प्रऽजाभिः।।१।।

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TRANSLATION

"Let thy good will, O father of the Maruts, come (to us); severe us not from the sight of the sun. May the hero be merciful to us in regard to our steeds, may we be prolific with offspring, O Rudra." (Macdonell).

Notes : पितर्मरुताम् - पितः मरुताम् - पितः is Vocative (आमन्त्रित). Since it is not in the beginning of a Pāda, it is unaccented - आमन्त्रितस्य च। (Pā. 8.1.19). A word with genitive (षष्ठी) ending becomes a part of the Vocative that precedes or follows it in respect of accent - सुबामन्त्रिते पराङ्गवत्स्वरे। (Pā. 2.1.2); पूर्वाङ्गवच्चेति वक्तव्यम्। (वार्तिक), षष्ठ्यामन्त्रितकारकवचनम्। (वार्तिक). Rudra is the father of Maruts and he begot them through the udders of पृष्णी (Ṛv. I.114.6).

सुम्नम् - सुखम् according to Sāyaṇa; "goodwill" according Macdonell.

आ ---- एतु - The Preposition comes at the beginning of the first Pāda and the Verb एतु comes at the end of it. It is a Vedic peculiarity that the Preposition is not only separated from the verb in the Principal Clause but also placed away from the Verb with the intervention of other words - व्यवहिताश्च। (Pā. 1.4.82). The Preposition is accented - आद्युदात्त by उपसर्गाश्चाभिवर्जम्। (Phiṭ Sūtra, 81) and the verb is unaccented - (निघात) - तिङतिङः। (Pā. 8.1.28).

युयोथाः - यु to separate, लङ् II Person Singular श्लु comes in the place of शप् and causes the reduplication of the root. This is a vedic peculiarity - व्यत्ययो बहुलम्। (Pā. 3.1.85). The

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accent is the same as that of एतु। There is अडागमलोप - बहुलं छन्दस्यमाङ्योगेऽपि। (Pā. 6.4.75).

अर्वति - शत्रौ, according to Sāyaṇa; "in regard to steeds" according to Macdonell.

अभि क्षमेत - क्षम् to parden, अभि + क्षम् - to be merciful, विधिलिङ्, III Person Singular. See आ... एतु for accent. Note that अभि alone among the Upasargas is अन्तोदात्त।

रुद्र - It is a Vocative not in the beginning of a Pāda. Hence it is unaccented - आमन्त्रितस्य च। (Pā. 8.1.19).

प्र जायेमहि - प्र + जन् to prosper, विधिलिङ् I Person Plural. See notes on आ... एतु above.

प्रजाभिः - the terminations भिस्, भ्याम्, भ्यस् and सु (सुप्) are separated from the base in the Padapāṭha provided the base does not undergo any modification. Here भिस् (भिः) should have been separated. But since जा which is a कृदन्त is separated from the preposition (Gati), भिस् is added to जा। The convention in the Padapāṭha is that a word cannot be analysed into more than two units. प्र is a Gati and जा is a कृदन्त. The कृदन्त retains its accent after a Gati - गतिकारकोपपदात्कृत्। (Pā. 6.2.139). भिस् is अनुदात्त because it is a सुप् प्रत्यय - अनुदात्तौ सुप्पितौ। (Pā. 3.1.4). This अनुदात्त becomes स्वरित after the उदात्त in जा - उदात्तादनुदात्तस्य स्वरितः। (Pā. 8.4.66).

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2.1.2. (ii) त्वादत्तेभी रुद्र, etc.

Saṃhitāpāṭha	Padapāṭha
त्वादत्तेभी रुद्र शंतमेभिः	त्वाऽदत्तेभिः। रुद्र। शम्ऽतमेभिः।
शतं हिमा अशीय भेषजेभिः।	शतम्। हिमाः। अशीय। भेषजेभिः।
व्यस्मद्द्वेषो वितरं व्यंहो	वि। अस्मत्। द्वेषः। विऽतरम्। वि। अंहः।
व्यमीवाश्चातयस्वा विषूचीः।।२।।	वि। अमीवाः। चातयस्व। विषूचीः।।२।।

TRANSLATION

"By the most salutary medicines given by thee, O Rudra, I would attain a hundred winters. Drive away from us hatred, away distress, away diseases in all directions." (Macdonell).

Notes : त्वादत्तेभिः - त्वया दत्तेभिः (दत्तैः) ; the substitution of ऐस् for भिस् after "Akārānta" words is optional in Veda - अतो भिस ऐस्। बहुलं छन्दसि। (Pā. 7.1.9-10). त्वा which is instrumental (तृतीय) in the विग्रहवाक्य retains its accent (Udātta) in a Tatpuruṣa compound - तत्पुरुषे तुल्यार्थतृतीया ---। (Pā. 6.2.2).

रुद्र - See notes on रुद्र in Mantra 1.

शन्तमेभिः - तमप् is treated as a second member of a compound and separated in the Padapāṭha. See notes on त्वादत्तेभिः above. Sāyaṇa explains it as अतिशयेन सुखकरैः, excessively salutary.

अशीय - अश् to attain, विधिलिङ् I Person Singular. The verb is unaccented - तिङतिङः। (Pā. 8.1.28).

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भेषजेभिः - See notes on त्वादत्तेभिः above.

वि - This is a Preposition to be taken with the Verb चातयस्व; it is repeated with each object while the verb itself is used only once.

द्वेषः, अंहः, अमीवाः - द्वेष्टॄन्, पापम्, रोगान् (Sāyaṇa); "hatred, distress, disease."

चातयस्व - चत् to drive, णिजन्त लोट् (Causative Imperative) II Person Singular. It is unaccented - तिङतिङः। (Pā. 8.1.28).

विषूचीः - तृतीया बहुवचन form of विश्वञ्च् in all directions. It is used as an adverb.

2.1.2. (iii) ज्येष्ठो जातस्य, etc.

Saṃhitāpāṭha	Padapāṭha
श्रेष्ठो जातस्य रुद्र श्रियासि	श्रेष्ठः। जातस्य। रुद्र। श्रिया। असि।
तुवस्तमस्तवसां वज्रबाहो।	तवःऽतमः। तवसाम्। वज्रबाहो इति वज्रऽबाहो।
पर्षि णः पारमंहसः स्वस्ति	पर्षि। नः। पारम्। अंहसः। स्वस्ति।
विश्वा अभीती रपसो युयोधि।।३।।	विश्वाः। अभिऽईतीः। रपसः। युयोधि।।३।।

TRANSLATION

"Thou art the best of what is born, O Rudra, in glory, the mightiest of the mighty. O wielder of the bolt. Transport

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us to the farther shore of distress in safety. Ward off all attacks of mischief." (Macdonell).

Notes : श्रिया - ऐश्वर्येण (Sāyaṇa); "in glory" (Macdonell).

असि - अस् to be, लट् II Person Singular. It is unaccented तिङतिङः। (Pā. 8.1.28).

तवस्तमः - See notes on शन्तमेभिः in Mantra 2.

वज्रबाहो - See notes on रुद्र in Mantra 1. The ओ ending in the Vocative is प्रगृह्य - संबुद्धौ शाकल्यस्येतावनार्षे। (Pā. 1.1.16). It is indicated by इतिकरण in the Padapāṭha.

पर्षि - पृ to take across, लट् II Person Singular. It has imperative sense. It is accented in the beginning of a Pāda.

रपसः - पापस्य (Sāyaṇa); "of mischief" (Macdonell).

युयोधि - See युयोथाः in the notes under Mantra 1.

2.1.2. (iv) मा त्वा रुद्र चुक्रुधामा, etc.

Saṃhitāpāṭha	Padapāṭha
मा त्वा रुद्र चुक्रुधामा नमोभिर	मा। त्वा। रुद्र। चुक्रुधाम। नमःऽभिः।
मा दुष्टुती वृषभ मा सहूती।	मा। दुःऽस्तुती। वृषभ। मा। सऽहूती।
उन्नो वीराँ अर्पय भेषजेभिर्	उत्। नः। वीरान्। अर्पय। भेषजेभिः।
भिषक्तमं त्वा भिषजां शृणोमि।।४।।	भिषक्ऽतमम्। त्वा। भिषजाम्। शृणोमि।।४।।

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TRANSLATION

"May we not anger thee, O Rudra, with our obeisances, nor with ill praise, O bull, nor with joint invocation. Raise up our heroes with remedies. I hear of thee as the best physician of physicians." (Macdonell).

Notes : रुद्र - See notes on रुद्र in Mantra 1.

नमोभिः - अयथाक्रियमाणैः नमस्कारैः, salutations that are not properly performed (Sāyaṇa); "obeisances" (Macdonell).

चुक्रुधाम - क्रुध् to be angry, णिजन्त लुङ् I Person Plural. See notes on असि in Mantra 3 for accent.

दुष्टुती, सहूती - पूर्वसवर्णदीर्घ for तृतीयाप्रत्यय (दुष्टुत्या, सहूत्या) - सुपां सुलुक्पूर्वसवर्णा, etc. (Pā. 7.1.39).

वृषभ - See notes on रुद्र in Mantra 1.

वीराँ - न coming after आ becomes elided before an अट् letter. The previous vowel is nasalised - दीर्घादटि समानपदे। अत्रानुनासिकः पूर्वस्य तु वा। (Pā. 8.3.9,3).

2.1.2. (v) हवीमभिर्हवते, etc.

Saṃhitāpāṭha	Padapāṭha
हवीमभिर्हवते यो हविर्भिर्	हवीमऽभिः। हवते। यः। हविःऽभिः।
अव स्तोमेभी रुद्रं दिषीय।	अव। स्तोमेभिः। रुद्रम्। दिषीय।

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ऋदूदरः सुहवो मा नो अस्यै। ऋदूदरः। सुऽहवः। मा। नः। अस्यै।

बभ्रूः सुशिप्रो रीरधन्मनायै।।५।। बभ्रूः। सुऽशिप्रः। रीरधत्। मनायै।।५।।

TRANSLATION

"Rudra who is called on with invocations and with oblations, I would appeal with songs of praise; may he, the compassionate, easy to invoke, ruddy brown, fairlipped, not subject us to that jealousy of his." (Macdonell).

Notes : हवीमभिः - तृतीया बहुवचन form of हवीमन्। आह्वानैः स्तुतिलक्षणैः by invocations of the nature of eulogies (Sāyaṇa).

हवते - ह्वे to call, लट् III Person Singular; it has passive sense; there is सम्प्रसारण of the root - ह्वेः सम्प्रसारणम्। (Pā. 6.1.32).

हविर्भिः - चरुपुरोडाशादिसहितैः, oblations along with चरु, पुरोडाश, etc.

स्तोमेभिः - See notes on त्वादत्तेभिः in Mantra 2; स्तोत्रैः (Sāyaṇa); "songs of praise" (Macdonell).

दिशीय - दो to cut, विधिलिङ् I Person Singular; with the Preposition अव it would mean "I would appease" or as Sāyaṇa says - अवगतक्रोधं करोमि। See notes on आ --- एतु in Mantra 1.

ऋदूदरः - This word is not analysed in the Padapāṭha perhaps due to a doubt whether it is ऋदूऽदरः or ऋदुऽउदरः। The latter is the form according to Yāska when he says ऋदूदरो मृदूदरः (Nirukta, VI.4); "compassionate one" is the meaning.

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सुहवः - A Bahuvrīhi compound. हव is an आद्युदात्त word in two syllables. Such a word retains its accent after सु in a Bahuvrīhi compound - आद्युदात्तं द्व्यच्छन्दसि। (Pā. 6.2.119).

बभ्रुः - भर्ता सर्वस्य बभ्रुवर्णो वा (Sāyaṇa); "ruddy brown" (Macdonell).

सुशिप्रः - See notes on सुहवः above for accent. शिप्र means chin or nose - शिप्रे हनू नासिके वा (Nirukta, VI. 17).

रीरधत् - रध् to injure, to subject, णिजन्त लुङ्, III Person Singular. See notes on असि in Mantra 3. According to Yāska, रध् means "to take possession of" - राध्यतिः वशगमने (Nirukta, VI.32). See notes on असि in Mantra 3.

मनायै - हन्मीति मन्यमाना बुद्धिः मना, तस्यै, to that intention to kill (Sāyaṇa); "to that jealousy" (Macdonell).

2.1.2. (vi) उन्मा ममन्द, etc.

Saṃhitāpāṭha	Padapāṭha
उन्मा॑ ममन्द वृष॒भो म॒रुत्वा॑न्	उत्। मा। म॒म॒न्द॒। वृ॒ष॒भः। म॒रुत्वा॑न्।
त्वक्षी॑यसा॒ वय॑सा॒ नाध॑मानम्।	त्वक्षी॑यसा। वय॑सा। नाध॑मानम्।
घृणी॑व॒ छा॒यम॑र॒पा अ॑शी॒या	घृणि॑ऽइव। छा॒याम्। अ॒र॒पाः। अ॒शी॒य।
विवा॑सेयं रु॒द्रस्य॑ सु॒म्नम्।।	आ। वि॒वा॒से॒य॒म्। रु॒द्रस्य॑। सु॒म्नम्।।

TRANSLATION

"The bull accompanied by the Maruts has gladdened

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me, the suppliant, with his most vigorous force. I would unscathed attain shade in heat as it were; I would desire to win the goodwill of Rudra." (Macdonell).

Notes : उन्मा ममन्द - उत् ---- ममन्द - उत् + मद् - to gladden, लिट् III Person Singular. See notes on आ --- एतु in Mantra 1.

वृषभः - कामानां वर्षिता, one who showers objects of desire (Sāyaṇa); "the bull" (Macdonell).

मरुत्वान् - मरुद्भिः पुत्रैः युक्तः one who is accompanied by Maruts who are his sons (Sāyaṇa). Although it is an epithet of Indra, it is twice applied to Rudra.

त्वक्षीयसा - तृतीया एकवचन form of त्वक्षीयस्। दीप्तेन (Sāyaṇa); "vigorous" (macdonell).

वयसा - अन्नेन (Sāyaṇa); हविषा (Vēṅkaṭamādhava); "vigour" (Macdonell). In Ṛv. VIII.48.1 also, Sāyaṇa explains the word यवसः as अन्नस्य।

नाधमानम् - याचमानम्, नाध् to beg, Present Participle with शानच्।

घृणीव - in the Padapāṭha it is split as घृणिऽ इव। Sāyaṇa understands it as घृणीऽइव and explains as यथा सूर्यकिरणसन्तप्तः, like one who is heated by the rays of the sun. Veṅkaṭamādhava's explanation is यथा घर्मगृहीतं भूतम्, like something caught by heat. Macdonell, however, thinks that the natural explanation following the Padapāṭha, taking घृणि as contracted instrumental expressing either cause or time. This explanation assuming घृणि as a contracted instrumental

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is not necessary. The meaning of घृणीव छायामरपा अशीय would be "like one who is tormented by heat entering shade, so do I uninjured attain that (peace or solace)."

रुद्रस्य सुम्नम् - Both Sāyaṇa and Vēṅkaṭamādhava take this as an object of अशीय। But this will leave the verb आ विवासेयम् unconstrued. Hence रुद्रस्य सुम्नम् should be taken as the object of आ विवासेयम् as done by Macdonell.

अरपाः - न विद्यते रपः यस्य सः a Bahuvrīhi compound with नञ् as the first member. Hence it is अन्तोदात्त - नञ्सुभ्याम्। (Pā. 6.2.172).

अशीय - See notes on this verb in Mantra 2.

आ --- विवासेयम् - आ should be taken from अशीय + आ and placed at the beginning of the fourth Pāda. Otherwise the निघातस्वर of the verb विवासेयम् cannot be justified. According to Sāyaṇa the verb means परिचरेयम्, विवासतिः परिचरणकर्मा. "I would serve or seek" would be the meaning. Macdonell takes it to mean "desire to win". See notes on आ -- एतु in Mantra 1 for accent.

2.1.2. (vii) क्व स्य ते रुद्र, etc.

Saṃhitāpāṭha	Padapāṭha
क्व॑ स्य तें रुद्र मृळयाकुर्	क्व॑। स्यः। ते। रुद्र। मृळयाकुः।
हस्तो यो अस्ति॑ भेषजो जला॑षः।	हस्तः॑। यः। अस्ति॑। भेषजः। जला॑षः।

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अपभर्ता रपसो दैव्यस्या- अपऽभर्ता। रपसः। दैव्यस्य।

भी नु मा वृषभ चक्षमीथाः।।७।। अभि। नु। मा। वृषभ। चक्षमीथाः।।७।।

TRANSLATION

"Where, O Rudra, is that merciful hand of thine which is healing and cooling ? As remover of injury coming from the gods, do thou, O Bull, now be compassionate towards me." (Macdonell).

Notes : क्व१ स्यः - See nots on केड३ दानीम् in Mantra 7 of the Savitṛsūkta in Block I - Unit 3. Note that here the numeral sign १ is given to indicate that the preceding syllable is short and requires one "Mātrā" time.

स्यः - सः that, प्रथमा एकवचन form of त्यद् - स्यः त्यौ त्ये।

रुद्र, वृषभ - See notes on रुद्र in the Mantra 1.

मृळयाकुः - सुखयिता, one who pleases, bringer of happiness (Sāyaṇa); "merciful" (Macdonell). मृडयाकुः, note that ड् between two vowels is read as ळ by बह्वृच - अज्मध्यस्थ-डकारस्य ळकारं बह्वृचा जगुः।

भेषजः - भैषज्यकृत् prescribing medicine (Sāyaṇa); "healing" (Macdonell).

जलाषः - सुखकरः (Sāyaṇa); "cooling" (Macdonell).

रपसः - रपस् means sin; "injury" (Macdonell).

दैव्यस्य - देवकृतस्य (Sayaṇa); "coming from gods" (Macdonell).

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अपभर्ता - अपहर्ता, अप + हृ + तृच् ; ह of हृ and ग्रह् is substituted by "भ" in Veda - हृग्रहोर्भश्छन्दसि। (Pā. 3.1.84, वार्तिकम्). It is अन्तोदात्त by चित् accent - चितः। (Pā. 6.1.16).

अभि ---- चक्षमीथाः - अभि --- क्षम् - to forbear, अभि + क्षम् to show mercy, लङ् II Person Singular. See notes on आ --- एतु in Mantra 1. श्लुविकरण of the III Gaṇa has come instead of शप् - व्यत्ययो बहुलम्। (Pā. 3.1.85).

2.1.2. (viii) प्र बभ्रवे वृषभाय, etc.

Saṃhitāpāṭha	Padapāṭha
प्र बभ्रवे वृषभाय श्वितीचे।	प्र। बभ्रवे। वृषभाय। श्वितीचे।
महो मही सुंष्टुतिमीरयामि।	महः। महीम्। सुऽस्तुतिम्। ईरयामि।
नमस्या कल्मलीकिनं नमोभिर्	नमस्य। कल्मलीकिनम्। नमःऽभिः।
गृणीमसि त्वेषं रुद्रस्य नाम।।८।।	गृणीमसि। त्वेषम्। रुद्रस्य। नाम।।८।।

TRANSLATION

"For the ruddy brown and whitish bull I utter forth a mighty eulogy of the mighty one. I will adore the radiant one with obeisances. We invoke the terrible name of Rudra." (Macdonell).

Notes : प्र ---- ईरयामि - प्र --- ईर् - to send forth, लट्, I Person Singular. See notes on आ --- एतु in Mantra 1.

बभ्रवे, वृषभाय and श्वितीचे - Dative (चतुर्थी) Singular forms

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of बभ्रु, वृषभ and श्वित्यञ्च् - all refer to Rudra to whom the great prayer is dedicated. Sāyaṇa explains बभ्रवे as the lord of the Universe (बभ्रु - वर्णस्य वा), or one of ruddy brown colour; Macdonell translates as "ruddy brown". श्वितीचे - श्वितिम् अञ्चति इति श्वित्यञ्च्, तस्मै। After अञ्च् the विभक्ति from तृतीया onwards is Udātta - अञ्चेश्छन्दस्यसर्वनामस्थाने। (Pā. 6.1.170).

महः - षष्ठी एकवचन of मह्, महतः (Sāyaṇa); "of the great" (Macdonell).

नमस्य - पूजय (Sāyaṇa). नम् - to bend, to show respect, लोट् I Person Singular. It is accented at the beginning of a Pāda.

कल्मलीकिनम् - ज्वलतो नामधेयम् (Nirukta, I.17); ज्वलन्तम् (Sāyaṇa); दीप्तम् (Veṅkaṭamādhava); "the radiant one" (Macdonell). कल्मलीकं तेजः; कल्मलीकम् अस्य अस्तीति कल्मलीकी, तम्।

गृणीमसि - गॄ to call (शब्दे), लट् I Person Plural; there is मसि ending in इ instead of मस् - इदन्तो मसि। (Pā. 7.1.46). The root is shortened - प्वादीनां ह्रस्वः। (Pā. 7.3.80). The verb is accented at the beginning of a Pāda.

त्वेषम् - दीप्तम् (Sāyaṇa and Veṅkaṭamādhava); "terrible" (Macdonell).

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2.1.2. (ix) स्थिरेभिरङ्गैः, etc.

Saṃhitāpāṭha	Padapāṭha
स्थिरेभिरङ्गैः पुरुरूपं उग्रो	स्थिरेभिः। अङ्गैः। पुरुऽरूपः। उग्रः।
बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः।	बभ्रुः। शुक्रेभिः। पिपिशे। हिरण्यैः।
ईशानादस्य भुवनस्य भूरेर्	ईशानात्। अस्य। भुवनस्य। भूरेः।
न वा उ योषद्रुद्रादसुर्यम्।।९।।	न। वै। ऊँ इति। योषत्। रुद्रात्। असुर्यम्।।९।।

TRANSLATION

"With his firm limbs, having many forms, the mighty one, ruddy brown, has adorned himself with bright gold ornaments. From the ruler of this great world, from Rudra, let not his divine dominion depart." (Macdonell).

Notes : स्थिरेभिः, शुक्रेभिः, अङ्गैः, हिरण्यैः - the optionality of the substitution of ऐस् for भिस् in Veda is clear here with both kinds of forms occuring side by side - अतो भिस ऐस्। बहुलं छन्दसि। (Pā. 7.1.9-10).

पुरुरूपः - अष्टमूर्त्यात्मकैर्बहुभी रूपैरुपेतः, one who is endowed with many forms of the nature, eight "Mūrtis", the five Bhūtas, Yajamāna, Candra and Sūrya.

पिपिशे - पिश् to adorn, लिट् III Person Singular. According to Sāyaṇa it is कर्मणि लिट् (Passive form) from पिश् अवयवे। Veṅkaṭamādhava explains it as अङ्गानि संयोजयति, associates the limbs (with gold-ornaments).

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ईशानात् - it agrees with रुद्रात्, भूरेः - it agrees with भुवनस्य; Sāyaṇa takes भूरेः with रुद्रात्।

ॐ इति - See notes on it in Mantra 6 of the Savitṛsūkta.

योषत् - यु - to separate, लेट्, III Person Singular. अट् is added to लेट् - प्रत्ययs - लेटोऽडाटौ (Pā. 3.4.94). The इ of परस्मैपद प्रत्ययs is elided in लेट् - इतश्च लोपः परस्मैपदेषु। (Pā. 3.4.97). सिप् comes optionally in लेट् - सिब्बहुलं लेटि। (Pā. 3.1.34). See notes on असि in Mantra 3.

असुर्यम् - असुरे साधु असुर्यम् - तत्र साधुः। (Pā. 4.4.98), यत् is added to असुर - यत् is स्वरित by तित् स्वरितम्। (Pā. 6.1.185) - a जात्यस्वरित। It means "divine dominion" (Macdonell).

2.1.2. (x) अर्हन् बिभर्षि, etc.

Saṃhitāpāṭha	Padapāṭha
अर्हन्बिभर्षि सायकानि धन्वा-	अर्हन्। बिभर्षि। सायकानि। धन्व।
र्हन्निष्कं यजतं विश्वरूपम्।	अर्हन्। निष्कम्। यजतम्। विश्वऽरूपम्।
अर्हन्निदं दयसे विश्वमभ्वं	अर्हन्। इदम्। दयसे। विश्वम्। अभ्वम्।
न वा ओजीयो रुद्र त्वदस्ति।।१०।।	न। वै। योजीयः। रुद्र। त्वत्। अस्ति।।१०।।

TRANSLATION

"Worthy thou bearest arrows and bow; worthy thy adorable all coloured necklace; worthy thou wieldest all this force; there is nothing mightier than you." (Macdonell).

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Notes : बिभर्षि - भृ to bear, लट्, II Person Singular; the doubling of the root is due to श्लु-विकरण (III गण) - जुहोत्यादिभ्यः श्लुः। (Pā. 2.4.75). See notes on असि in Mantra 3.

यजतम् - यजनीयम्, पूजनीयम् (Sāyaṇa); "the adorable" (Macdonell).

विश्वरूपम् - विश्वानि रूपाणि यस्य, तम्, a Bahuvrīhi compound. The word विश्व is originally आद्युदात्त becomes अन्तोदात्त when it comes as the first member of the Bahuvrīhi compound which is a name - बहुव्रीहौ विश्वं संज्ञायाम्। (Pā. 6.2.106).

अभ्वम् - महन्नाम एतत्, अतिविस्तृतं जगत्, अभ्व is a synonym of महत् (great); it means this extremely extensive world. According to Macdonell it means "force."

दयसे - दे to protect, लट्, II Person Singular. See notes on असि in Mantra 3 for accent.

ओजीयः - in comparative अतिशय sense, मत्वर्थीय विनि and ईयसुन् are added.

2.1.2. (xi) स्तुहि श्रुतं, etc.

Saṃhitāpāṭha	Padapāṭha
स्तुहि श्रुतं गर्तसदं युवानं	स्तुहि। श्रुतम्। गर्तऽसदम्। युवानम्।
मृगं न भीममुपहलुमुग्रम्।	मृगम्। न। भीमम्। उपऽहलुम्। उग्रम्।

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मृळा जरित्रे रुद्र स्तवानो   मृळ। जरित्रे। रुद्र। स्तवानः।

ऽन्यं ते अस्मन्नि वपन्तु सेनाः।।११।।   अन्यम्। ते। अस्मत्। नि। वपन्तु।
सेनाः।।११।।

TRANSLATION

"Praise him, the famous, that sits on the car-seat, the young, the mighty, that slays like a dread beast; O Rudra, being praised be gracious to the singer; let thy missiles lay low another than us." (Macdonell).

Notes : स्तुहि - स्तु to praise, लोट् II Person Singular; it is accented at the beginning of the Pāda.

गर्तसदम् - गर्ते सीदति इति गर्तसत्, तम्, गर्त + सद् + क्विप्, सत् which is a कृदन्त retains its accent after a Gati, Kāraka or Upapada - गतिकारकोपपदात् कृत्। (Pā. 6.2.139).

उपहत्नुम् - उपहन्तारम् (Sāyaṇa); "one that slays" (Macdonell).

मृळ - मृड् to be merciful, लोट् II Person Singular. It is accented in the beginning of a Pāda. See notes on मृळयाकुः in Mantra 7. When the verb has two syllables, the तिङ् suffix ending in अ is lengthened - द्व्यचोऽतस्तिङः। (Pā. 6.3.135).

स्तवानः - it should be taken in the passive sense (स्तूयमानः); स्तु to praise, Present Participle with शानच्।

नि वपन्तु - नि वप् to cut, लोट् III Person Plural. See notes on आ --- एतु in Mantra 1.

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सेनाः - armies (Sāyaṇa); "missiles" (Macdonell).

2.1.2. (xii) कुमारश्चित्पितरं, etc.

Saṃhitāpāṭha	Padapāṭha
कुमारश्चित्पितरं वन्दमानं	कुमारः। चित्। पितरम्। वन्दमानम्।
प्रति नानाम रुद्रोपयन्तम्।	प्रति। ननाम। रुद्र। उपऽयन्तम्।
भूरेर्दातारं सत्पतिं गृणीषे	भुरेः। दातारम्। सत्ऽपतिम्। गृणीषे।
स्तुतस्त्वं भेषजा रास्यस्मे।।१२।।	स्तुतः। त्वम्। भेषजा। रासि। अस्मे इति।।१२।।

TRANSLATION

"A son bows towards his father who approving approaches him. O Rudra, I sing to the true lord, the giver of much; praised thou gives remedies to us." (Macdonell).

Notes : कुमारः ---- उपयन्तम् - Macdonell remarks that the interpretation of the first two Pādas is doubtful. "Like a son who bows towards his father who greets and approaches him, O Rudra, I bow towards you" - this is the meaning according to Sāyaṇa and Veṅkaṭamādhava. कुमारः चित् - कुमारः इव -- चिदित्युपमार्थे। (Nirukta, I.4.13). वन्दमानम् - "आयुष्मान् भव सौम्य" इति स्तुवन्तं (पितरम्), one who is greeting with the words "may you live long, O son". (Sāyaṇa). उपयन्तम् - अस्मत्समीपे गच्छन्तम्, one who is going near me (Sāyaṇa); उप + या + शतृ, द्वितीया एकवचन। प्रति नानाम-नम् to bend, लिट्, I Person Singular.

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In the place of a short vowel of the reduplicate (अभ्यास) of the roots तुज् and the like, a long vowel is substituted - तुजादीनां दीर्घोऽभ्यासस्य। (Pā. 6.1.7). See notes on आ --- एतु in Mantra 1.

रुद्र - See notes on रुद्र in Mantra 1.

सत्पतिम् - सतां पालयितारम् (Sāyaṇa). The first member retains its accent when पतिशब्द is in the sense of ऐश्वर्य (overlordship) - पत्यावैश्वर्ये। (Pā. 6.2.18).

गृणीषे - गॄ to praise, लट् II Person Singular. The root vowel is shortened according to प्वादीनां ह्रस्वः। (Pā. 7.3.80). See notes on असि in Mantra 3.

भेषजा - for भेषजानि, the substitution शि for जस् and शस् after neuter words is optional in Veda - शेश्छन्दसि बहुलम्। (Pā. 6.1.70).

रासि - रा to give, लट्, II Person Singular. See notes on असि in Mantra 3.

अस्मे - This is a प्रगृह्य indicated by इतिकरण in the Padapāṭha.

2.1.2. (xiii) या वो भेषजा, etc.

Saṃhitāpāṭha	Padapāṭha
या वो॑ भेषजा म॑रुतः शुची॑नि	यः। वः। भेषजा। मरुतः। शुची॑नि।
या शंत॑मा वृषणो या म॑योभु।	या। शम्ऽत॑मा। वृषणः। या। मयः॒ऽभु।

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यानि मनुरवृंणीता पिता नस्	यानि। मनुः। अवृंणीत। पिता। नः।
ता शं च योश्च रुद्रस्यं वश्मि।।१३।।	ता। शम्। च। योः। च। रुद्रस्यं। वश्मि।।१३।।

TRANSLATION

"Your remedies, O Maruts, that are pure, that are most wholesome, O mighty ones, that are beneficent, that Manu, our father, chose; these and the healing and blessing of Rudra I desire." (Macdonell).

Notes : या, भेषजा, शन्तमा, ता - for यानि, भेषजानि, शन्तमानि, तानि। See notes on भेषजा in Mantra 12.

मरुतः, वृषणः - See notes on रुद्र in Mantra 1. The Maruts who are the sons of Rudra, are incidentally invoked. The remedies associated with Rudra are also associated with his sons.

मयोभु - मयोभूनि ; the सुप् प्रत्यय जस् is elided here - सुपा सु-लुक्-पूर्वसवर्णा, etc., (Pā. 7.1.39). Sāyaṇa explains this as मयसः सुखस्य भावयितॄणि, those that give the experience of happiness; "that are beneficent" (Macdonell).

अवृणीत - वृ to choose, लङ् III Person Singular. The verb is accented because it is in a subordinate clause introduced by यत् - यद्वृत्तान्नित्यम्। (Pā. 8.1.66).

शं च योश्च - these two words are often used together. शामनीयानां रोगाणाम् उपशमनम्, यावनीयानां भयानां यद्यावनम्, अस्मत्तः पृथक्करणम्, the curing of the diseases which are to be cured

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and the removal of the fears that are to be removed, i.e., separation from us (Sāyaṇa). Thus शम् and योः mean "curing" and "removal", according to Sāyaṇa while, according to Macdonell they mean "the healing and belssings."

वश्मि - वश् to desire, लट् I Person Singular. The notes on असि in Mantra 3.

2.1.2. (xiv) परि णो हेती रुद्रस्य, etc.

Saṃhitāpāṭha	Padapāṭha
परिं णो हेती रुद्रस्यं वृज्याः	परिं। नः। हेतिः। रुद्रस्यं। वृज्याः।
परिं त्वेषस्यं दुर्मतिर्मही गांत्।	परिं। त्वेषस्यं। दुःऽमतिः। मही। गात्।
अवं स्थिरा मघवंद्भ्यस्तनुष्व	अवं। स्थिरा। मघवंत्ऽभ्यः। तनुष्व।
मीढ्वस्तोकाय तनंयाय मृळ।।१४।।	मीढ्वः। तोकायं। तनंयाय। मृळ।।१४।।

TRANSLATION

"May the dart of Rudra pass us by, may the great ill will of the terrible one go by us; slacken thy firm (weapons) for (our) liberal patrons, O bounteous one, be merciful to our children and descendents." (Macdonell).

Notes : परि--वृज्याः - See notes on आ --- एतु in Mantra 1.

हेतिः - आयुधम् (Sāyaṇa); "dart" (Macdonell).

वृज्याः - वृज् to remove, परि + वृज् to set aside, लुङ् III Person Singular.

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परि --- गात् - परि - इ to go; गा is substituted for इण् in लुङ् - इणो गा लुङि। (Pā. 2.4.45). अडागम has been dropped even when there is no माङ् - बहुलं छन्दस्यमाङ्योगेऽपि। (Pā. 6.4.75). See notes on आ --- एतु in Mantra 1.

दुर्मतिः - मति is a कृदन्त (मन् +क्तिन्), retains its accent after - गति - गतिकारकोपपदात् कृत्। (Pā. 6.2.139).

मही - महती (Sāyaṇa); "great" (Macdonell).

स्थिरा - See notes on या, भेषजा etc., in Mantra 13.

मघवद्भ्यः - See notes on हरिभ्याम् in the Mantra 3 of the Savitṛsūkta (Block I - Unit 3).

अव - तनुष्व - तन् to stretch, अव + तन् - to loosen, लोट् II Person Singular. See notes on आ --- एतु in Mantra 1.

मीढ्वः - मीढ्वस् Vocative; it is आद्युदात्त in the beginning of a Pāda - आमन्त्रितस्य (Pā. 6.1.198).

तोकाय, तनयाय - अस्मत्पुत्राय तत्पुत्राय च (Sāyaṇa); "our children and descendents" (Macdonell).

मृळ - See notes on मृळयाकुः in Mantra 7. This verb is unaccented. See notes on असि in Mantra 3.

2.1.2. (xv) एवा बभ्रो वृषभ, etc.

Saṃhitāpāṭha	Padapāṭha
एवा बभ्रो वृषभ चेकितान	एव। बभ्रो इति। वृषभ। चेकितान।

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यथा देव न हृणीषे न हंसि। यथा। देव। न। हृणीषे। न। हंसि।

हवनश्रुन्नो रुद्रेह बोधि हवनऽश्रुत्। नः। रुद्र। इह। बोधि।

बृहद्वदेम विदथे सुवीराः ।।१५।। बृहत्। वदेम। विदथे। सुऽवीराः ।।१५।।

TRANSLATION

"So, O ruddy brown, far-famed bull, be listening here, O Rudra, to our invocation, in as much as thou art not angry and slayest not, O god. We would, with strong sons, speak aloud at divine worship." (Macdonell).

Notes : एवा - In Ṛgveda the final of a Nipāta is lengthened in the Saṃhitāpāṭha - निपातस्य च। (Pā. 6.3.136). Nipātas from एव onwards are अन्तोदात्त - एवादीनामन्तः । (Phiṭ Sūtra, 81). This is to be construed with बोधि।

बभ्रो - जगतो भर्तः, बभ्रुवर्णो वा (Sāyaṇa); "O ruddy brown" (Macdonell). The Vocative is unaccented, because it is not in the beginning of a Pāda - आमन्त्रितस्य च। (Pā. 8.1.19). ओकारान्त सम्बोधन is प्रगृह्य। This is indicated by इतिकरण in the Padapāṭha.

वृषभ, चेकितान, देव, रुद्र - all these Vocatives are unaccented like बभ्रो. वृषभ - कामानां वर्षितः, one who showers objects of desire (Sāyaṇa); Macdonell translates it as "bull". चेकितान - सर्व जानन्, knowing all (Sāyaṇa); "far-famed" (Macdonell).

हृणिषे - हृ to be bashful, to be angry (लज्जायाम्, अयं क्रुध्यतिकर्मा च - सायण), लट् II Person Singular; it is accented

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because it is a verb of a sentence joined to another sentence without "च" - चादिलोपे विभाषा। (Pā. 8.1.63).

हंसि - हन् to kill, लट् II Person Singular; it is also accented for the same reason as stated about हणीषे above.

हवनश्रुत् - अस्मदीयाह्वानं शृण्वन् (Sāyaṇa); श्रुत् is a क्विप् प्रत्ययान्त कृदन्त। It retains its accent after a गति, कारक or उपपद - गतिकारकोपपदात् कृत्। (Pā. 6.2.139).

बृहद् वदेम विदथे सुवीराः - this is the usual refrain at the end of all the hymns of the Gṛtsamada family (II Maṇḍala). वदेम - वद् to speak, विधिलिङ्, I Person plural. See notes on असि in Mantra 3. The refrain at the end of II.12 (Block I - Unit 4) is somewhat different - "सुवीरासः विदथम् आवदेम।"

2.1.3 CHARACTERISTICS OF RUDRA

Rudra occupies a subordinate position in the Ṛgveda. He is glorified in only three entire hymns (I.114;II.33 and VII.46), in parts of other hymns (1.43.1,2,4,5,6, V.42.11, VII.59.12) and in one hymn (VI.74) conjointly with Soma. In the physical side, his hand, arms and limbs are described. He is said to have firm limbs and many forms: "Sthirebhirangaiḥ Pururūpa Ugrah" (Ṛv. II.33.9). He has 'Vajra' in his arm (Vajrabāhu, Ṛv. II.33.3). His colour is ruddy brown and whitish and his lips are beautiful. "Babhruh Suśiprah" (Ṛv. II.33.5). "Pra Babhrave Vṛṣabhāya Śvitīce" (Ṛv. II.33.8). He has braided hair; 'Kapadin' is his exclusive epithet

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(Ṛv. 1.114.1,5). He is adorned with golden ornaments and particularly a glorious necklace. 'Babhruḥ Śukrebhiḥ Pipiṣe Hiranyaiḥ' (Ṛv. II.33.9). "Arhan Niṣkaṃ Yajataṃ Viśvarūpaṃ" (Ṛv. II.33.10). He holds worthily the arrows and the bow: "Arhan Bibharṣi Sāyakāni Dhanvā" (Ṛv. II.33.10). He is said to be firm-bowed, 'sthiradhanvan' and fast arrowed, 'Kṣipreṣu' (Ṛv. VII.46.1). He is described to be a brilliant god, 'Kalmalīkin' (Ṛv. II.33.8).

The Ṛgveda presents both the most terrible and the most gracious aspects, the malevolent and the benevolent sides, of Rudra's nature. He is described as a mighty one killing like a dreadful beast: "Mṛgamna Bhīmam upahatnum ugraṃ" (Ṛv. II.33.11). He has a fierce form and his very name is fierce: 'Tveṣaṃ Rūpam' (Ṛv. 1.114.5), 'Tveṣaṃ Vayaṃ rudram' (Ṛv. 1.114.4), 'Tveṣam rudrasya nāma' (Ṛv. II.33.8). He is the killer of cows and men.

"Āre te goghnam uta Puruṣaghnam" (Ṛv. 1.114.10). it is because of this terrible nature of Rudra that the seers appeal to him not to subject them and their near and dear to his terrible anger:

मानो महान्तमुत मा न अर्भकम्

मा न उक्षन्तम् उत मा न उक्षितम्।

मानो वधीः पितरं मोत मातरम्

मा नः प्रियस्तन्वो रुद्र रीरिषः।। (Ṛv. I.114.7)

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मा नस्तोके तनये मा न आयौ

मा नो गोषु मा न अश्वेषु रीरिषः। (Ṛv. I.114.8)

मा त्वा रुद्र चुक्रुधाम। (Ṛv. II.33.4)

अन्यं ते अस्मन्नि वपन्तु सेनाः। (Ṛv. II.33.11)

मा नस्तोकेषु तनयेषु रीरिषः। (Ṛv. 8.46.3)

This is the terrible aspect of Rudra who is the mightiest of the mighty - "तवस्तमस्तवसाम्।" (Ṛv. II.33.3).

The benevolent aspect of Rudra is equally emphasised. It is his terrible aspect that looks quite astonishing to a seer who asks - "Kva sya te rudra Mṛlayākur hasto yo asti Bheṣajo Jalāṣaḥ" (Ṛv. II.33.7). Here the hand of Rudra is described to be merciful, cooling and healing. Rudra holds the worthy medicines of hundreds of thousands of varieties in his hand: "Haste bibhrad bhesajā vāryāṇi" (Ṛv. I.114.8), "Sahasram te svapivā bhesajā" (Ṛv. VII.46.3). It is for this that Rudra's goodwill (sumnam, sumati) is sought; *"Ā te pitarmarutāṃ sumnam etu"* (Ṛv. II.33.1); "Āvivāseyam rudrasya sumnam" (Ṛv.. II.33.6); "Asyāma te sumatim" (Ṛv. I.114.3). The medicines of Rudra are sought for long life. "Tvādāttebhī rudra Śamtamebhiḥ, śataṃ, himā, aśīya bheṣajebhiḥ" (Ṛv. II.33.2). Rudra is requested to drive away all hatred, all distress and all diseases; "Vyasmad dveṣaṃ vitaraṃ vyaṃhō vyāmīvāms, viṣūciḥ cātayasvā" (Ṛv. II.33.2); "Parsi ṇaḥ pāram aṃhasaḥ svasti" (Ṛv. II.33.3).

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He is appealed to extend his grace, the happiness, the healing and the blessing: "Mṛḷa ca no adhi ca brūhi deva, adhā ca naḥ śarma yacchadvibarhāḥ" (Ṛv. I.114.10). "Mṛḷa jarāre rudra stavānaṇ" (Ṛv. II.33.11); "Tā śaṃ ca yośca rūdrasya vaśmi" (Ṛv. II.33.13), "Yaccahaṃ ca yośca manurayeje pitā tadaś yāma tava rudra pranītiṣu" (Ṛv. I.114.2); "Mīḍhvaḥ tokāya tanayāya mṛḷa" (Ṛv. II.33.14). He is the most compassionate towards his devotees and the best physician among the physians; "Rudūdaraḥ", "Bhiṣaktamaṃ tvā bhiṣajāṃ śṛṇomi" (Ṛv. II.33.3,4). On the mythological side Rudra is the father of Maruts. Like Indra, he is called "Marutvān".

In the light of the above description of Rudra as the destroyer and the protector, it is possible to think that Rudra stands for the storm which has both the destructive and the fertilising aspects. The name "Rudra" from "rud-to cry" means 'the roaring god.'

2.1.4 QUESTIONS

2.1.4.1 Write an essay on the characteristics of Rudra.

2.1.4.2 Write grammatical notes on:

अभि क्षमेत, प्रजाभिः, पितर्मरुताम्, अशीय, वज्रबाहो, दुष्टुती, सहूती, वीराँ, अरपाः, मृळ, अपभर्ता, स्थिरेभिः अङ्गैः, असुर्यम्, मयोभु, गात्, हवनश्रुत्, सुहवः ।

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2.1.4.3 Give the meanings of :

सुम्नम्, रपसः, ऋदूदरः, वयसा, मृळयाकुः, अभ्वम्, शं च योश्च, तोकाय तनयाय, तवस्तमः, श्वितीचे, मरुत्वान्, हेतिः, असुर्यम्, चेकितान, बभ्रुः, सुशिप्रः ।

NOTES

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UNIT - 2

VEDIC HYMNS

UṢAS AND VARUṆA HYMNS

2.2.1 Introduction to the Uṣassūkta (Ṛv. IV.51)

2.2.2 Mantra-wise study of the Uṣassūkta [2.2.2.(i) - (xi)]

2.2.3 Characteristics of Uṣas

2.2.4 Introduction to the Varuṇasūkta (Ṛv. VII.86)

2.2.5 Mantra-wise study of the Varuṇasūkta [2.2.5.(i) - (viii)]

2.2.6 Characteristics of Varuṇa

2.2.7 Questions

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UNIT - 2

VEDIC HYMNS

UṢAS AND VARUṆA HYMNS

2.2.1 INTRODUCTION TO THE UṢASSŪKTA

This hymn is the 51st Sūkta in the fourth Maṇḍala called Vāmadeva Maṇḍala of the Ṛgveda. Its Ṛṣi is Vāmadeva, Devatā is Uṣas and Chandas is Triṣṭubh. In its 11 Mantras, it eulogises the Goddess Uṣas who represents the daily recurring natural phenomenon of the morning twilight, the Dawn. (See notes on Triṣṭubh in the Introduction to Savitṛsūkta in Block I - Unit 3).

2.2.2 MANTRA-WISE STUDY OF THE UṢASSŪKTA

2.2.2.(i) इदमु त्यत्पुरुतमं, etc.

Saṃhitāpāṭha	Padapāṭha
इदमु त्यत्पुरुतमं पुरस्ताज्	इदम्। ऊँ इति। त्यत्। पुरुऽतमम्। पुरस्तात्।
ज्योतिस्तमसो वयुनावदस्थात्।	ज्योतिः। तमसः। वयुनऽवत्। अस्थात्।
नूनं दिवो दुहितरो विभातीर्	नूनम्। दिवः। दुहितरः। विऽभातीः।
गातुं कृणवन्नुषसो जनाय।।१।।	गातुम्। कृणवन्। उषसः। जनाय।।१।।

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TRANSLATION

"This familiar, most frequent light in the east, with clearness has stood (forth) from the darkness. Now may the Dawns, the daughters of the sky shining afar, make a path for men." (Macdonell).

Notes : इदम् उ - पुरतो दृश्यमानम् इदम्, this which is seen in front (Sāyaṇa); "this familiar" (Macdonell).

ॐ इति - See notes on this in Mantra 6 of the Savitṛsūkta (Block I - Unit 3).

पुरुतमम् - अत्यन्तप्रभूतम्, most abundant (Sāyaṇa); "most frequent" (Macdonell). तमप् is treated as a second member of a compound and separated in the Padapāṭha.

वयुनावत् - वयुन is metrically lengthened; वयुन means प्रकृष्टकान्तिमत् (Sāyaṇa); "clearness" (Macdonell). Sāyaṇa alternatively explains it as वयुनं प्रज्ञानाम, प्रज्ञोपेतम्, सर्वस्य प्रज्ञापकम् इत्यर्थः, वयुन means "knowledge", that which is possessed of knowledge; it means that it is the revealer of everything (Sāyaṇa).

अस्थात् - स्था to stand, लङ् III Person Singular. It is unaccented because it is not in the beginning of a Pāda - तिङतिङः (Pā. 8.1.28).

नूनम् - सत्यम् (Sāyaṇa); Macdonell says that the word always means "now".

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दिवः दुहितरः - आदित्यस्य दुहितरः, daughters of Āditya (Sāyaṇa); "the daughters of the sky" (Macdonell).

विभातीः - पूर्वसवर्णदीर्घ for जस् - सुपां सु-लुक्-पूर्व-सवर्णा, etc., (Pā. 7.1.39).

गातुम् - गमनम् (Sāyaṇa); "path" (Macdonell).

कृणवन् - कृ to do, लेट् III Person Plural, अकुर्वन् (Sāyaṇa). See notes on अस्थात् for accent.

2.2.2.(ii) अस्थुरु चित्रा, etc.

Saṃhitāpāṭha	Padapāṭha
अस्थुरु चित्रा उषसः पुरस्तान्	अस्थुः। ऊँ इति। चित्राः। उषसः। पुरस्तात्।
मिता इव स्वरवोऽध्वरेषु।	मिताःऽइव। स्वरवः। अध्वरेषु।
व्यू व्रजस्य तमसो द्वारो-	वि। ऊँ इति। व्रजस्य। तमसः। द्वारा।
छन्तीरव्रञ्छुचयः पावकाः।।२।।	उछन्तीः। अव्रन्। शुचयः। पावकाः।।२।।

TRANSLATION

"The brilliant Dawns have stood in the east, like posts set up at sacrifices. Shining they have unclosed the two doors of the pen of darkness, bright and purifying." (Macdonell).

Notes : अस्थुः - स्था to stand, लुङ् III Person Plural; the verb is accented at the beginning of a Pāda.

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ॐ इति - See notes on this in Mantra 6 of the Savitṛsūkta (Block I - Unit 3).

चित्राः - चायनीयाः (Sāyaṇa); "brilliant" (Macdonell).

उषसः - that is, each of the preceding Dawns and the present Dawn. It is in this sense the word उषस् and all words referring to उषस् are in Plural.

मिताः इव - इवेन नित्यसमासः विभक्त्यलोपः पूर्वपदप्रकृतिस्वरत्वं च वाच्यम्। मिताः स्वरवः इव - खाताः यूपाः इव, ते यथा वेद्याः पुरतः भासन्ते, तद्वत्, just as the posts that are fixed in the ground shine in front of the sacrificial platform (so are the Dawns in the east) - (Sāyaṇa). Sāyaṇa observes that although स्वरु means the first piece of wood that falls off when the post is chopped by an axe, it should be taken with मिताः in the sense of post as in चसालवन्तः स्वरवः (Ṛv. 3.8.10) - यद्यपि स्वरुशब्दो यूपच्छेदपतित-प्रथमशकलवाची "यः प्रथमः शकलः परापतेत्स स्वरुः कार्यः" इत्युक्तत्वात्, तथापि अत्र मितशब्दश्रवणात् 'चसालवन्तः स्वरवः' इत्यादौ तथा दर्शनाच्चात्र यूपवचनः।

व्यू - वि + ऊ - here due to यण् (क्षैप्र) सन्धि, the स्वरित has come. Hence it is called क्षैप्रस्वरित। ॐ इति - See notes on this in Mantra 6 of the सवितृसूक्त (Block I - Unit 3). वि is a Preposition to be taken with अव्रन्।

व्रजस्य - वारकस्य (तमसः) - Sāyaṇa - the darkness that obscures; "the pen of darkness" (Macdonell).

द्वारा - द्वारान्, आ has come for शस् (अस्). See notes on विभातीः in the Mantra 1 above.

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वि ---- अव्रन् - the Preposition is separated from the verb in the Principal Clause. Other words even intervene between the Preposition and the verb in Veda - व्यवहिताश्च। (Pā. 1.4.82). The Preposition is accented while the verb itself is not accented (निघात). The accent of the Preposition is आद्युदात्त except in the case of अभि (which is अन्तोदात्त) - उपसर्गाश्चाभिवर्जम्। (फिट्सूत्र, 81). The verb is unaccented according to तिङतिङः। (Pā. 8.1.28). अव्रन् is लङ् III Person Plural form from वृ to cover (वि +वृ - to uncover).

उच्छन्तीः - उच्छन्त्यः, there is the substitution of पूर्वसवर्णदीर्घ for जस्। see notes on विभातीः in Mantra 1. It is derived from वस् to shine. There is the सम्प्रसारण of the root when शतृ is added (वर्तमानकृदन्त - Present Participle).

पावकाः - this word should be read as पवाकाः।

2.2.2.(iii) उछन्तीरद्य चितयन्त, etc.

Saṃhitāpāṭha	Padapāṭha
उछन्तीरद्य चितयन्त भोजान्	उछन्तीः। अद्य। चितयन्त। भोजान्।
राधोदेयायोषसो मघोनीः।	राधःऽदेयाय। उषसः। मघोनीः।
अचित्रे अन्तः पणयः ससन्त्व-	अचित्रे। अन्तरिति। पणयः। ससन्तु।
बुध्यमानास्तमसो विमध्ये।।३।।	अबुध्यमानाः। तमसः। विऽमध्ये।।३।।

TRANSLATION

"Shining to-day may the bounteous Dawns stimulate

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the liberal to the giving of wealth. In obscurity let the niggards sleep unwakening in the midst of darkness." (Macdonell).

Notes : उछन्ती - See notes on Mantra 2 above.

चितयन्त - चित् to stimulate, विधिलिङ्, III Person Plural. For accent see notes on अस्थात् in Mantra 1.

भोजान् - भोजयितॄन् यजमानान्, those who nourish others, the sacrificers (Sāyaṇa); "the liberal" (Macdonell).

राधोदेयाय - सोमादिधनदानाय, the giving of wealth such as Soma (Sāyaṇa); "the giving of wealth" (Macdonell).

उषसः - See notes on Mantra 2 above.

मघोनीः - धनवत्यः (मघोन्यः) there is the substitution of पूर्वसवर्णदीर्घ for See notes on विभातीः in Mantra 1.

अचित्रे - न विद्यते चित्रं यस्मिन् तत्, तस्मिन्, a Bahuvrīhi compound. It is अन्तोदात्त because the first member is नञ् - नञ्सुभ्याम्। (Pā. 6.2.172).

पणयः - वणिजः (Sāyaṇa); "the niggards" (Macdonell).

ससन्तु - स्वपन्तु (Sāyaṇa); सस् to sleep, लोट् III Person Plural. See notes on अस्थात् in Mantra 1 for accent.

अबुध्यमानाः - न बुध्यमानाः, a नञ्तत्पुरुष। वर्तमान कृदन्त with शानच् from the root बुध् to know. नञ् as the first member of a Tatpuruṣa compound is accented - तत्पुरुषे तुल्यार्थतृतीया

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सप्तम्युपमानाव्ययद्वितीयाकृत्याः। (Pā. 6.2.2). and अव्यये नञ् - कुनिपातानाम्। (वार्तिकम्).

2.2.2.(iv) कुवित्स देवीः, etc.

Saṃhitāpāṭha	Padapāṭha
कुवित्स देवीः सनयो नवो वा	कुवित्। सः। देवीः। सनयः। नवः। वा।
यामो बभूयादुषसो वो अद्य।	यामः। बभूयात्। उषसः। वः। अद्य।
येना नवग्वे अङ्गिरे दशग्वे	येन। नवऽग्वे। अङ्गिरे। दशऽग्वे।
सप्तास्ये रेवती रेवदूष।।४।।	सप्तऽआस्ये। रेवतीः। रेवत्। ऊष।।४।।

TRANSLATION

"Should this be an old course or a new one for you to-day, O divine Dawns; (it is that) by which you have shone wealth, ye wealthy owes, upon Navagva, Angira and Daśagva the seven-mouthed ?" (Macdonell).

Notes : कुवित् - बहुवारम् (Sāyaṇa); Macdonell takes it in the interrogative sense.

देवीः, उषसः, रेवतीः - these are Vocatives not in the beginnings of a Pādas. Hence they are unaccented - आमन्त्रितस्य च। (Pā. 8.1.19). रेवतीः - "O wealthy ones".

सनयः - पुराणाः (Sāyaṇa); "old (course)" (Macdonell).

यामः - गमनसाधनः, सः (next word after कुवित् in the first) - रथः (Sāyaṇa); "course" (Macdonell).

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बभूयात् - भू to be, यङ्लुगन्त (Intensive) विधिलिङ्, III Person Singular; भवेतु, गच्छेदित्यर्थः (). According to Sāyaṇa, the meaning of the first half of the Mantra is : "O Goddesses (Shining ones), O Dawns, your old or new chariot would go and come many times (कुवित्) to-day, the day of sacrifice (यागदिने)".

येना - the last syllable is metrically lengthened. "by which chariot", according to Sāyaṇa; "by which path" according to Macdonell.

देवीः, रेवतीः - for देव्यः, रेवत्यः, पूर्वसवर्णदीर्घ for जस् - See notes on विभातीः in Mantra 1.

नवग्वे, अङ्गिरे, दशग्वे, सप्तास्ये - these are the names of गणs in connection with Indra's releasing of cows imprisoned by पणिs and वल। सप्तास्ये - सप्तच्छन्दोयुक्तमुखे, he whose mouth has seven metres (यागदिने). Sāyaṇa takes this with अङ्गिरे, while Macdonell takes it with दशग्वे।

रेवत् ऊष - धनवद् यथा भवति तथा विभातं कृतवत्यः, they shone on them in such a way as they became wealthy. ऊष-वस् to shine, विधिलिङ् II Person Singular; there is सम्प्रसारण of the root. The verb is accented because it is connected with कुवित् - निपातैर्यद्यदिहन्तकुविन्नेच्चेच्चण्कच्चिद्यत्रयुक्तम्। (Ṛv. 8.1.30). The निपातs mentioned here are : यत्, यदि, हन्त, कुवित्, नेत्, चेत्, चण्, कच्चित् and यत्र।

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2.2.2.(v) यूयं हि देवीः, etc

Saṃhitāpāṭha	Padapāṭha
यूयं हि देवीरृतयुग्भिरश्वैः	यूयम्। हि। देवीः। ऋतयुक्ऽभिः। अश्वैः।
परिप्रयाथ भुवनानि सद्यः।	परिऽप्रयाथ। भुवनानि। सद्यः।
प्रबोधयन्तीरुषसः ससन्तं	प्रऽबोधयन्तीः। उषसः। ससन्तम्।
द्विपाच्चतुष्पाच्चरथाय जीवम्।।५।।	द्विऽपात्। चतुःऽपात्। चरथाय। जीवम्।।५।।

TRANSLATION

"For you, O goddesses with your steeds yoked in due time, proceed around the worlds in one day awakening, O Dawns, him who sleeps, the two-footed and the four-footed living world, to motion". (Macdonell).

Notes : देवीः, उषसः - See notes on them in Mantra 4.

ऋतयुग्भिः - यज्ञगामिभिः those that are going towards the sacrifice; "yoked in due time" (Macdonell).

परिप्रयाथ - परि +प्र + या to go, लट् II Person Plural; the verb याथ is accented because of its connection with हि - हि च। (Pā. 8.1.34). When the verb is accented (has उदात्त), the Preposition or Prepositions are compounded with it (तिङन्तोत्तरपदसमास by योगविभाग as सह in सह सुपा - Pā. 2.1.4) and are unaccented - तिङि चोदात्तवति। (Pā. 8.1.71).

प्रबोधयन्तीः - प्र + बुध्, णिजन्त वर्तमानकृदन्त (Causative Present Participle), faminine form. See notes on विभातीः in Mantra 1.

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ससन्तम् - द्वितीया एकवचन form of ससत् a present participle with शतृ from सस् to sleep.

द्विपात्, चतुष्पात् - मनुष्यगवादिलक्षणं (जीवम्) - (Sāyaṇa); "the two-footed and the four-footed" (living world) - (Macdonell).

चरथाय - चरणाय, गमनादि व्यवहाराय (Sāyaṇa); "to motion" (Macdonell).

2.2.2.(vi) क्व स्विदासां कतमा, etc.

Saṃhitāpāṭha	Padapāṭha
क्वं स्विदासां कतमा पुराणी	क्वं। स्वित्। आसाम्। कतमा। पुराणी।
यया विधाना विदधुर्ऋभूणाम्।	यया। विऽधाना। विऽदधुः। ऋभूणाम्।
शुभं यच्छुभ्रा उषसश्चरन्ति	शुभम्। यत्। शुभ्राः। उषसः। चरन्ति।
न वि ज्ञायन्ते सदृशीरजुर्याः।।६।।	न। वि। ज्ञायन्ते। सऽदृशीः। अजुर्याः।।६।।

TRANSLATION

"Where, pray, and which ancient one of them (was it) at which they (the gods) imposed the tasks of the Ṛbhus ? When the beaming Dawns proceed on their shining course, they are not distinguished, alike, unaging." (Macdonell).

Notes : क्व - It has जात्यस्वरित।

आसाम् - उषसाम् (Sāyaṇa).

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यया ऋभूणां विधाना विदधुः - यया ऋभूणां सम्बधीनि विधानानि चमसादिनिर्माणानि विदधुः अकुर्वन् ऋभवः (Sāyaṇa). According to Sāyaṇa, the task of the Ṛbhus was the making of bowls, etc. The most distinctive feat of Ṛbhus is that of making one bowl into four - एकं चमसं चतुरः कृणोतन (Ṛv. I.161.2). In the same mantra, it is said that they did it on the instruction of gods - तद्वो देवा अब्रुवन्। विधाना - विधानानि, the substitution शि for जस् and शस् is optional in Veda - शेश्छन्दसि बहुलम्। (Ṛv. 6.1.70). विदधुः - वि धा to do, लिट्, III Person Plural; the verb is accented because it belongs to subordinate clause introduced by यत् (यया) - यद्वृत्तान्नित्यम्। (Pā. 8.1.66) The Preposition which is compounded with the accented verb, is unaccented; see notes on परिप्रयाथ in Mantra 5 above.

शुभं चरन्ति - शोभां दीप्तिं कुर्वन्ति, (when) they create brilliance (Sāyaṇa); (when) "proceed on their shining course" (Macdonell). The verb is accented because it is connected with the निपात यत्; see the Sūtra quoted in the notes on ऊष in the Mantra 4 above.

न वि ज्ञायन्ते - सर्वेष्वपि दिवसेषु एकरूपाः, अतः अद्यतन्यः एताः, एताः पुराण्यः इति न ज्ञायन्ते; since they are similar on all days, it is not possible to distinguish that these are of the present and these are of the past. They are always the same : पुनः पुनर्जायमाना पुराणी, समानं वरम् अभिशुम्भमाना। (Ṛv. I.92.10); born again and again, ancient of days, adorn herself with the same colour. सदृशीरद्य सदृशीरिदु श्वः (Ṛv. I.123.8) - they are similar to-day and they are similar, indeed, tomorrow.

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2.2.2.(vii) ता घा ता भद्रा, etc.

Saṃhitāpāṭha	Padapāṭha
ता घा ता भद्रा उषसः पुरासुर्	ताः। घ। ताः। भद्राः। उषसः। पुरा। आसुः।
अभिष्टिद्युम्ना ऋतजातसत्याः।	अभिष्टिऽद्युम्नाः। ऋतजातऽसत्याः।
यास्वीजानः शशमान उक्थैः।	यासु। ईजानः। शशमानः। उक्थैः।
स्तुवञ्छंसन्द्रविणं सद्य आप॥७॥	स्तुवन्। शंसन्। द्रविणम्। सद्यः। आप॥७॥

TRANSLATION

"Those indeed, those Dawns have formerly been auspicious, splendid in help, punctually true; at which the strenous sacrificer, with recitations praising, chanting, has at once obtained wealth." (Macdonell).

Notes : घ - it is metrically lengthened in Saṃhitāpāṭha; the short syllable is restored in the Padapāṭha. घेति प्रसिद्धौ, घ is used in the sense of well known. The Dawns are well known as very beneficial (ताः खलूपकारिण्यः) - (Sāyaṇa).

भद्राः - कल्याण्यः, स्तुत्या वा, they are auspicious or praiseworthy (Sāyaṇa); "auspicious" (Macdonell).

आसुः - अस् to be, लङ् III Person Plural; see notes on अस्थात् in Mantra 1 above for accent.

अभिष्टिद्युम्नाः - अभिष्ट्या (अभिगमनमात्रेण) द्युम्नं (धनं) यासां ताः, those that favour with wealth by mere somebody's approaching (Sāyaṇa); "splendid in help" (Macdonell). It is

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a Bahuvrīhi compound; the first member of that compound retains its original accent - बहुव्रीहौ प्रकृत्या पूर्वपदम्। (Pā. 6.2.1).

ऋतजातसत्याः - ऋतार्थं जाताः (यज्ञार्थं जाताः) ऋतजाताः, ऋतजाताश्च ताः सत्याश्च ऋतजातसत्याः। As clear from the analysis, ऋतजाताः is a चतुर्थी तत्पुरुष। The word in चतुर्थी retains its accent - चतुर्थी तदर्थे। (Pā. 6.2.43). Then the retaining of the accent of the पूर्वपद (ऋतजात) in the Karmadhāraya should be maintained on the ground that it belongs to the दासीभारादिगण - कुरुगार्हण्त - दासी भाराणां च। (Pā. 6.2.42). (Vide Bhaṭṭōjiī Dīkṣitas Vṛtti on that Sūtra, No. 3773 in Siddhāntakaumudī). Sāyaṇa explains this compound to mean that the Dawns were born for the sacrifices (ऋत) and were true in conferring rewards (सत्यफलाः) on the worshippers.

ईजानः, शशमानः - वर्तमान कृदन्त forms from यज् to sacrifice (with the सम्प्रसारण of the root) and शम् to labour; शानच् is added to both. They are both अन्तोदात्त by चित् accent - चितः। (Pā. 6.1.16). Sāyaṇa takes शशमानः as शंसमानः, while Macdonell takes in the sense of "strenuous" as an adjective of ईजानः (sacrificer). Sāyaṇa's interpretation is doubtful.

स्तुवन्, शंसन् - वर्तमान कृदन्त forms with शतृ from the roots स्तु to praise and शंस् to praise.

आप - आप् - to get, लिट् III Person Singular; the verb is accented because it is connected with यत् शब्द (यासु). See notes on विदधुः in Mantra 6 above.

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2.2.2.(viii) ता आ चरन्ति, etc.

Saṃhitāpāṭha	Padapāṭha
ता आ चरन्ति समना पुरस्तात्	ताः। आ। चरन्ति। समना। पुरस्तात्।
समानतः समना पप्रथानाः।	समानतः। समना। पप्रथानाः।
ऋतस्य देवीः सदसो बुधाना	ऋतस्य। देवीः। सदसः। बुधानाः।
गवां न सर्गा उषसो जरन्ते।।८।।	गावाम्। न। सर्गाः। उषसः। जरन्ते।।८।।

TRANSLATION

"They approach equally in the east, spreading themselves, equally from the same place. The goddesses waking from the seat of order, like herds of kine let loose, the Dawns are active". (Macdonell).

Notes : आ चरन्ति - Sāyaṇa explains them as सर्वतः चरन्ति, move all round; "approach" (Macdonell).

समना - सर्वतः समानाः (Sāyaṇa); "equally" (Macdonell). Sāyaṇa takes पुरस्तात् with समानतः समना पप्रथानाः and explains that they spead all round from the same spot (समानाद् देशात्) in the east (पूर्वस्यां दिशि); but Macdonell takes it with the previous sentence. पप्रथानाः - प्रथ् to spread, with कानच्, Perfect Participle - लिटः कानज्वा। (Pā. 3.2.106). It is अन्तोदात्त by चित् accent - चितः। (Pā. 6.1.16).

ऋतस्य सदसः - यज्ञस्य सदः, from the seat of the sacrifice (Sāyaṇa); "from the seat of order" (Macdonell), here ऋत means sacrificial or cosmic order.

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देवी: - See notes on विभाती: in Mantra 1 above.

बुधाना: - बुध् to know, वर्तमान कृदन्त with शानच्. See notes on पप्रथाना above for accent.

गवां सर्गा: न - उदकानां सृष्टय: इव, like the releases of waters (Sāyaṇa); "like the herds of kine let loose" (Macdonell). Sāyaṇa explains - ता यथा सर्वत्र प्रसङ्गादुपकारकत्वाच्च स्तूयन्ते, तद्वत्। Just as they are everywhere praised because of the occasion and because of the benefits, so are these Dawns praised.

जरन्ते - जृ to make noise, लट् III Person Plural; it should be taken in a passive sense. Macdonell takes it in the active sense. According to him, the comparison is to the cows that are let loose and Dawns are described as active like those cows. They are noisy like the streams released (Sāyaṇa)

2.2.2.(ix) ता इन्वेव समाना, etc.

Saṃhitāpāṭha	Padapāṭha
ता इन्वे३व समना समानीर्	ताः। इत्। नु। एव। समना। समानीः।
अमीतवर्णा उषसश्चरन्ति।	अमीतऽवर्णाः। उषसः। चरन्ति।
गूहन्तीरभ्वमसितं रुशद्भिः	गूहन्तीः। अभ्वम्। असितम्। रुशत्ऽभिः।
शुक्रास्तनूभिः शुचयो रुचानाः।।९।।	शुक्राः। तनूभिः। शुचयः। रुचानाः।।९।।

TRANSLATION

"Those Dawns even now equally the same, of

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unchanged colour, move on; concealing the black monster, bright, with gleaming forms, brilliant, beaming." (Macdonell).

Notes : इन्वे३व - इत् + नु + एव - इन्नु + एव, here 'उ' is Udātta and 'ए' in एव is Anudātta; there is यण् or क्षैप्रसन्धि of इन्नु + ए as इन्वे। The resultant स्वरित is called क्षैप्रस्वरित (an indepedent Svarita). When an independent Svarita is immediately followed by an उदात्त syllable (व here), there is a jerk (कम्प) in recitation and this jerk is indicated by the numeral sign "३" if the Svarita vowel is long and by the numeral sign "१" if that vowel is short. See notes on के ३ दानीम् in Mantra 7 of the Savitṛsūkta (Block I - Unit 3).

अमीतवर्णाः - न मीतवर्णाः, a नञ्तत्पुरुष; the नञ् as an अव्यय retains its accent - तत्पुरुषे तुल्यार्थतृतीयासप्तम्युपमानाव्ययद्वितीयाकृत्याः (Pā. 6.2.2); अव्यये नञ्कुनिपातानाम् (वार्तिकम्). अहिंसितवर्णाः अपरिमितवर्णाः वा, of unstinted colour ("Unchanged colour" - Macdonell) or of limitless colour (Sāyaṇa).

गूहन्तीः - See notes on विभातीः in Mantra 1 above.

अभ्वम् - महन्नामैतत्, अतिमहत् it is a synonym of great, one that is extremely great (Sāyaṇa); "Monster" (Macdonell).

रुशद्भिः तनूभिः - रोचमानैः स्वशरीरैः (Sāyaṇa); "with gleaming forms" (Macdonell). It may be noted here that भिस् is separated in the Padapāṭha in the case of रुशद्भिः but not in the case of तनूभिः।, The convention followed in the Padapāṭha is : भिस्, भ्याम्, भ्यस् and सुप् are separated from the base, provided the latter does not undergo any change due to the suffix

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added. In रुशद्भिः the base has not undergone any change, while in तनूभिः it has undergone change (i.e., lengthening).

शुक्राः, शुचयः, रुचानाः - all these are adjectives of उषसः। रुचानाः - see notes on ईजानः --- in Mantra 7.

2.2.2.(x) रयिं दिवो दुहितरो, etc.

Saṃhitāpāṭha	Padapāṭha
रयिं दिवो दुहितरो विभातीः।	रयिम्। दिवः। दुहितरः। विऽभातीः।
प्रजावन्तं यछतास्मासु देवीः।	प्रजाऽवन्तम्। यछत। अस्मासु। देवीः।
स्योनादा वः प्रतिबुध्यमानाः	स्योनात्। आ। वः। प्रतिऽबुध्यमानाः।
सुवीर्यस्य पतयः स्याम।।१०।।	सुऽवीर्यस्य। पतयः। स्याम।।१०।।

TRANSLATION

"O daughters of Heaven, do ye shining forth bestow on us, goddesses, wealth accompanied by offspring. Awaking from our soft couch towards you, we would be lords of a host of strong sons." (Macdonell).

Notes : रयिम् - Sāyaṇa takes it with प्रजावन्तम् and explains it as पुत्राद्युपेतं धनम् ("wealth accompanied by offspring" - Macdonell).

दिवः दुहितरः - दुहितरः is an आमन्त्रितपद, it is unaccented because it is not in the beginning of a Pāda - आमन्त्रितस्य च। (Pā. 8.1.19). Further a षष्ठ्यन्त (here दिवः) is treated in accent

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as a part of the आमन्त्रित word that follows - सुबामन्त्रिते पराङ्गवत्स्वरे। (Pā. 2.1.2) and षष्ठ्यामन्त्रितकारकवचनम्। (वार्तिकम्). See notes on in Mantra 1 for meaning according to Sāyaṇa.

विभातीः - See notes on विभातीः in Mantra 1.

प्रजावन्तम् - प्रजाः अस्य अस्तीति प्रजावत्, with मतुप् (वत् being its substitute); it is an adjective of रयिम्। मतुप् (वत्) treated as a second member of a compound and separated in the Padapāṭha.

यच्छत - यम् to give, लोट् II Person Plural. It is unaccented because it is not in the beginning of a - तिङतिङः। (Pā. 8.1.28).

देवीः - an आमन्त्रित word not in the beginning of a Pāda. See notes on दुहितरः above for accent. See notes on विभातीः in Mantra for its form.

स्योनात् - सुखात् निमित्तभूतात् (Sāyaṇa); "soft couch" (Macdonell).

प्रतिबुध्यमानाः - प्रति + बुध्, वर्तमान कृदन्त with शानच्। The Preposition is separated from the verb or verbal derivative in the Padapāṭha.

सुवीर्यस्य - पुत्रादिसहितस्य धनस्य (Sāyaṇa); "host of strong sons" (Macdonell). सुष्ठु वीर्यं यस्य सः, तस्य, a Bahuvrīhi compound. The words वीर and वीर्य coming after सु in a Bahuvrīhi compound are आद्युदात्त - वीरवीर्यौ च। (Pā. 6.2.120).

स्याम - अस् to be, लोट् II Person Plural. It is unaccented. See notes on यच्छत above.

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2.2.2.(xi) तद्वो दिवो दुहितरो, etc.

Saṃhitāpāṭha	Padapāṭha
तद्वो दिवो दुहितरो विभातीर्	तत्। वः। दिवः। दुहितरः। विऽभातीः।
उप ब्रुव उषसो यज्ञकेतुः।	उप। ब्रुवे। उषसः। यज्ञऽकेतुः।
वयं स्याम यशसो जनेषु	वयम्। स्याम। यशसः। जनेषु।
तद्यौश्च धत्तां पृथिवी च देवी।।११।।	तत्। द्यौः। च। धत्ताम्। पृथिवी। च। देवी।।११।।

TRANSLATION

"For that I whose banner is the sacrifice, O daughters of Heaven, implore you that shine, O Dawns; we would be famous among men; Let Heaven and the goddess Earth grant that." (Macdonell).

Notes : दिवः दुहितरः - See notes on these words in Mantra 10.

विभातीः - See notes on this word in Mantra 1.

उप ब्रुवे - उपेत्य ब्रवीमि, ब्रू to speak, लट्, I Person Singular; it is unaccented - तिङतिङः। (Pā. 8.1.28).

उषसः - See notes on दुहितरः in Mantra 10.

यज्ञकेतुः - यज्ञः केतुः यस्य सः, a Bahuvrīhi compound; the first member of a Bahuvrīhi retains its original accent - बहुव्रीहौ प्रकृत्या पूर्वपदम्। (Pā. 6.2.1).

स्याम - See notes on Mantra 10.

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धत्ताम् - धा- to put, लोट्, III Person Dual. When the verb is followed by चादिs, it is accented - चादिषु च। (Pā. 8.1.58).

2.2.3 CHARACTERISTIC OF UṢAS

Uṣas is the goddess of Dawn, who is addressed in about twenty hymns. As regards this goddess, the personification is megre and the physical phenomenon is always before the mind of the Ṛṣis. Besides twenty hymns where she is fully eulogies, there are more than three hundred references to her in other hymns in the Ṛgveda. The Ṛṣis scale higher poetic heights in depicting the physical charms of the Dawn. Adorned with fascinating dress, decked in light, she emerges in the east and unravels her charms. She is the most familiar and the most frequent light that appears in the east and stands forth with brightness from the darkness; "Idamu tyatpurutamaṃ purastājjyotistamaso vayunāvadasthāt" (Ṛv. IV.51.1). The daughter of Heavens arrayed in garments of light appears in the east; "Eṣā divo duhitā pratyādarsi jyotirvasānā samanā purastāt" (Ṛv. I.124.3). Being proud of her spotless form she, brightly shining, does not turn away from the high nor from the humble; "Arepasā tanvā śāśadānā nārbhādīśate na maho vibhātī" (Ṛv. I.124.6). Standing in the east the brilliant Dawns look like posts set up at the sacrifice; "Asthuru citrā uṣasaḥ purastāt mitā iva svaravo dhvareṣu" (Ṛv. IV.51.2). The Dawn like a loving wife for her husband, smiling and well-dressed, unmasks her beauty; "Jāyeva patyā uśatī suvāsā uṣā hasreva ni riṇita apsaḥ"

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(Ṛv. I.124.7). She spread onward wider and wider and fills full the laps of both her parents. Heaven and Earth "Vyu prathate vitaram varīya obhā pṛṇantī pitrorupasthā" (Ṛv. I.124.5).

Like her inherent charms, her influence on the world is also portrayed in many ways. She appears in the east as if saying that god Savitṛ has inspired her to labour, each quadruped, each biped to be active "Devo no atra savitā nvartham prasāvīd dvipat pra catuṣpādityai" (Ṛv. I.124.1). The goddess Dawn every day awakenes him who sleeps, the two-footed and the four-footed living world, to motion : "Prabodhayantīruṣasaḥ sasantam dvipāccatuṣpāccarathāya jīvam" (Ṛv. IV.51.5). Shining with a uniform hue, she wastes away the life of mortals. Not interrupting the heavenly ordinances, she diminishes human ages; "Aminātī daivyāni vratāni pramināti manusyā yugāni" (Ṛv. I.124.2). She is seen near, as if it were she is the bosom of the Bright one; she shows sweet things a new song singer; she comes like a fly awakening sleepers and of all the returing damsels, she is most true and constant :

उपो अदर्शि शुन्ध्युवो न वक्षो
नोधा इवाविरकृता प्रियानि।
अद्मसन्न ससतो बोधयन्ती
शाश्वत्तमागात्पुनरेयुषीणाम्।। (Ṛv. I.124.4).

She shines forth; her light hastens hither and Agni

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will be present in every swelling : "Vi nūnamuccāda sati pra keturgṛhamupa tiṣṭhāte agniḥ" (Ṛv. I.124.11). This is the importance of Uṣas from the point of view of sacrifice. She renders good service to gods by awakening all worshippers and causing the sacrificial fires to be kindled. Shining everyday the Dawns, themselves being bounteous, stimulate the liberal donors to give wealth. "Ucchantīradya citayanta bhojān radhodeyāyoṣaso maghonīḥ" (Ṛv. IV.51.3). In the next Mantra (Ṛv. IV.51.4), the Ṛsi glorifies Dawns as having shone wealth on Navagva, Aṅgira, Daśagva, etc., who were the ancients associated with Indra.

Uṣas is closely associated with the sun. In fact she is described as the brilliant wife whom Sūrya, the husband, follows everyday : "Sūrya devīmuṣasaṃ maryo na yoṣamabhyeti paścāt" (Ṛv. I.115.2). Sometimes the sun is called her son because that brilliant Lustre of gods is taken by her on her laps. Thus she is described as coming with a bright child. She is also called the sister of Rātrī (Ṛv. I.127.3). Their names form Devatādvandva as Uṣāsā - Naktā, Naktoṣāsā. She is born in the sky. Therefore she is called the daughter of Heaven. Aṣvins are called her friends (Ṛv. VIII.71). When Aśvin's car is yoked, the daugher of Heaven is born. As the sacrificial fire is kindled at Dawn, she is associated with Agni, who is sometimes called her lover. She causes Agni to be kindled and Agni goes to greet her as she approaches.

The beauty of Uṣas is unparallelled. It does not stand for only physical charms but also represents moral or

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ethical charms. She is called Yuvatī, Bhāsvatī, Amṛtā, Arjunī, Arusā, Sapratīkā, Bhadrā, Sūnarī, Sūnṛtāvatī, Ṛtāvarī, Ṛtapā, etc. Her chariot is also brilliant. She is young although she is ancient (Yuvatiḥ Purāṇi). She takes birth again and again. When she is born, the sky becomes lit, the doors of heaven are opened and the monster of darkness runs away. She reveals the glory that was earlier covered by darkness. She distributes the wealth of light generously. She brings the worshipper wealth and children. 'Uṣas' is from Vas-to shine; the word means 'shining goddess.'

2.2.4 INTRODUCTION TO THE VARUṆASŪKTA (Ṛv. VII.86)

This Sūkta is 86th Sūkta in the VII Maṇḍala of Ṛgveda, which is called Vasiṣṭha Maṇḍala. Its Ṛṣi is Vasiṣṭha, Devata is Varuṇa and Chandas is Triṣṭubh. (See Introduction to Savitṛsūkta in Block I - Unit 3 for the characteristics of Triṣṭubh metre). It has 8 Mantras bringing out the main features of Varuṇa such as the guardian of the oral order and punisher of sinners.

2.2.5 MANTRA-WISE STUDY OF THE VARUṆASŪKTA

2.2.5.(i) धीरा त्वस्य महिना, etc.

Saṃhitāpāṭha	Padapāṭha
धीरा त्वस्य महिना जनूंषि	धीरा। तु। अस्य। महिना। जनूंषि।

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वि यस्तस्तम्भ रोदसी चिदुर्वी। वि। यः। तस्तम्भ। रोदसी इति। चित्। उर्वी इति।

प्र नाकमृष्वं नुनुदे बृहन्तं प्र। नाकम्। ऋष्वम्। नुनुदे। बृहन्तम्।

द्विता नक्षत्रं पप्रथञ्च भूम।।१।। द्विता। नक्षत्रम्। पप्रथत्। च। भूम।।१।।

TRANSLATION

"Intelligent indeed are the generations by the might of him who has propped asunder even the two wide worlds. He has pushed away the high, the lofty firmament and the daystar as well and he spread out the earth." (Macdonell).

Notes : धीरा - धीराणि - शेश्छन्दसि बहुलम्। (Pā. 6.1.70); धैर्यवन्ति (Sāyaṇa); "intelligent" (Macdonell).

त्वस्य - तु + अस्य, by क्षैप्रसन्धि (यण् सन्धि) there is स्वरित on त्व; hence, it is called क्षैप्रस्वरित। In the Padapāṭha the उदात्तत्व of तु and अनुदात्तत्व of अ are restored.

महिना - महिम्ना, by his greatness (Sāyaṇa); "by the might" (Macdonell).

वि ---- तस्तम्भ - वि स्तभ् to stop, लिट्, III Person Singular; it is a verb in the subordinate clause introduced by यत् शब्द; hence it is accented - यद्वृत्तान्नित्यम्। (Pā. 8.1.66). The Preposition is separated from the verb and a word or words can intervene between the Preposition and the verb - व्यवहिताश्च। (Pā. 1.4.82). When it is not compounded with the verb, the Preposition retains its accent. All Preposition except अभि are आद्युदात्त - उपसगाश्चाभिवर्जम्। (फिट् सूत्र, 81).

रोदसी, उर्वी - Two worlds, wide. Both are in द्विवचन

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ending in ई Hence, they are प्रगृह्यः - ईदूदेद् द्विवचनं प्रगृह्यम्। (Pā. 1.1.11). प्रगृह्य is indicated by इतिकरण in the Padapāṭha.

धीरा त्वस्य महिना जनूंषि - अस्य वरुणस्य जनूंषि जन्मानि महिना महिम्ना धीरा धीराणि धैर्यवन्ति भवन्ति - the births of his (Varuṇa) are full of courage due to greatness (Sāyaṇa); Macdonell takes जनूंषि in the sense of "generations" and translates the first Pāda as - "Intelligent indeed are the generations by the might of him."

ऋष्वम् - दर्शनीयम् (Sāyaṇa); "high" (Macdonell). Sāyaṇa understands नाक and नक्षत्र as दर्शनीय द्वैधम् (ऋष्वं द्विता); Macdonell takes them in the sense of "firmament' and "daystar", while Sāyaṇa takes them in the sense of the sun and star. It may be noted here that Yāska takes नाक as both the sun and the sky - नाकः आदित्यो भवति अथ द्यौः ---- । (Nirukta. II.14).

प्र ---- नुनुदे - प्र + नुद् to push, लिट् III Person Singular. The Preposition is separated from the verb with the intervention of two words - व्यवहिताश्च। (Pā. 1.4.82). It retains its accent - उपसर्गाश्चाभिवर्जम्। (Phiṭ Sū. 81). The verb is unaccented because it is a verb in the Principal Clause not in the beginning of a Pāda - तिङतिङः। (Pā. 8.1.28). Sāyaṇa takes this verb to mean प्रेरयति and says - अहनि सूर्यं दर्शनीयं प्रेरयति रात्रौ नक्षत्रं तथा द्विप्रकारः।

पप्रथत् - प्रथ् to spread, लङ् III Person Singular, the root is doubled due to श्लुविकरण of जुहोत्यादिगण (III Gaṇa) which has come here in Veda - व्यत्ययो बहुलम्। (Pā. 3.1.85). It is accented

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because it is followed by "च" - चादिषु च। (Pā. 8.1.58).

भूम - भूमिम् (Sāyaṇa); "the earth" (Macdonell).

2.2.5.(ii) उत स्वया तन्वा, etc.

Saṃhitāpāṭha	Padapāṭha
उत स्वया तन्वा३ सं वदे तत्	उत। स्वया। तन्वा। सम्। वदे। तत्।
कदा न्व १न्तर्वरुणे भुवानि।	कदा। नु। अन्तः। वरुणे। भुवानि।
किं मे हव्यमहृणानो जुषेत	किम्। मे। हव्यम्। अहृणानः। जुषेत।
कदा मृळीकं सुमना अभि ख्यम्।।२।।	कदा। मृळीकम्। सुऽमनाः। अभि। ख्यम्।।२।।

TRANSLATION

"And I converse thus with myself : "when, pray, shall I be in communion with Varuṇa ? What oblation of mine would he, free from wrath, enjoy ? When shall I, of good cheer, perceive his mercy ?" (Macdonell).

Notes : उत - उतेति विचिकित्सायाम्, it gives the idea of the desire to know (Sāyaṇa); "and" (Macdonell).

स्वया तन्वा - स्वकीयेन शरीरेण with my body (Sāyaṇa); Alternatively Sāyaṇa gives "or else with Varuṇa himself" (आहोस्वित् तत्तेन वरुणेन सह).

तन्वा ३ सम् - See notes on इन्वे ३ व in Mantra 9 of the Uṣassūkta.

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सम् वदे - सम् वद् - to converse, लट् I Person Singular. See notes on प्र --- नुनुदे in Mantra 1 above.

न्व १ न्तर् - See notes on इन्वे ३ व in Mantra 9 of the Uṣassūkta.

भुवानि - भवानि - भू to be, लोट् I Person Singular. See notes on नुनुदे for accent.

कदा नु अन्तः वरुणे भूवानि - कदा नु कदा खलु वरुणे देवे अन्तः भुवानि अन्तर्भूतो भवानि, वरुणस्य चित्ते संलग्नो भवानीत्यर्थः when shall I be in (the heart of Varuṇa). It means that - when shall I become fully absorbed in the mind of Varuṇa (Sāyaṇa)? "When shall I be in communion with Varuṇa ?" (Macdonell).

अहृणानः - न हृणानः, नञ् तत्पुरुष। हृणानः is वर्तमान कृदन्त form from हृ to be angry with the addition of शानच्। see notes on अबुध्यमानाः in Mantra 3 of the Uṣassūkta for accent.

जुषेत - जुष् to enjoy, विधिलिङ्, III Person Singular; it is unaccented. See notes on नुनुदे in Mantra 1.

मृळीकम् - सुखयितारं (वरुणम्) (Sāyaṇa); "mercy" (Macdonell). It is मृडीकम्, ड between vowels is read as ळ by the बहृचs - अज्मध्यस्थडकारस्य ळकारं बहृचा जगुः।

सुमनाः - सुष्ठु मनः यस्य सः, a Bahuvrīhi compound. The आद्युदात्त word in two syllables retains its accent after सु in a Bahuvrīhi compound - आद्युदात्तं द्व्यच्छन्दसि। (Pā. 6.2.119).

अभि ख्यम् - ख्या to see, विधिलिङ् I Person Singular. See notes on प्र --- नुनुदे in Mantra 1 for accent.

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2.2.5.(iii) पृच्छे तदेनो, etc.

Saṃhitāpāṭha	Padapāṭha
पृछे तदेनौ वरुण दिदृक्षू-	पृच्छे। तत्। एर्नः। वरुण। दिदृक्षुं।
पों एमि चिकितुषों विपृर्छम्।	उपो इर्ति। एमि। चिकितुर्षः। विऽपृर्छम्।
समानमिन्मे कवयँश्चिदाहुर्	समानम्। इत्। मे। कवयः। चित्। आहुः।
अयं ह तुभ्यं वरुणो हृणीते।।३।।	अयम्। ह। तुभ्यम्। वरुणः। हृणीते।।३।।

TRANSLATION

"I ask about that sin, O Varuṇa, with a desire to find out; I approach the wise in order to ask; the sages say one and the same thing to me: 'this Varuṇa is wroth with thee". (Macdonell).

Notes : पृच्छे - प्रच्छ् to ask, लट् I Person Singular; it is accented in the beginning of a Pāda.

वरुण - Vocative not in the beginning of the Pāda. See notes on दुहितरः in Mantra 10 of Uṣassūkta.

दिदृक्षु - द्रष्टुम् इच्छुः दिदृक्षुः, in Veda the termination is elided - सुपां सु-लुक्-पूर्व सवर्णा, etc. (Pā. 7.1.39).

उपो - ओ is here Pragṛhya - ओत् (Pā. 1.1.15). It is indicated by इतिकरण in the Padapāṭha.

एमि - इ to go, लट् I Person Singular. See notes on नुनुदे in Mantra 1 for accent.

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चिकितुषः - विदुषः जनान् the wise; द्वितीया बहुवचन of चिकित्वांस् which is derived from कित् - to know with क्वसुप्रत्यय।

विपृच्छम् - विविधं प्रष्टुम्, to ask variously (Sāyaṇa), Accusative Infinitive.

कवयः - क्रान्तदर्शिनः; the seers (Sāyaṇa); sages (Macdonell).

आहुः - ब्रू to speak, लट् III Person Plural; आह, आहतुः, आहुः ; आत्थ, आहथु - these five forms come for ब्रू in लट् परस्मैपद - ब्रुवः पञ्चानामादित आहो ब्रुवः। (Pā. 3.4.84). See notes on नुनुदे in Mantra 1 for accent.

हृणीते - हृ to be angry, लट् III Person Singular. See notes on नुनुदे in Mantra 1 for accent.

2.2.5.(iv) किमाग आस, etc.

Saṃhitāpāṭha	Padapāṭha
किमाग॑ आस वरु॒ण ज्येष्ठं॒	किम्। आग॑ः। आस। वरु॒ण। ज्येष्ठ॑म्।
य॒त्स्तोतारं जिघांससि सखा॑यम्।	यत्। स्तोतार॑म्। जिघां॑ससि। सखा॑यम्।
प्र तन्मे॑ वोचो दूळभ स्व॒धावो-	प्र। तत्। मे॒। वो॒चः। दुः॒ऽद॒भ। स्व॒धा॒ऽव॒ः।
ऽवं॒ त्वा॒नेना नम॑सा तुर इ॑याम्।।४।।	अव॑। त्वा॒। अ॒नेनाः। नम॑सा। तुरः। इ॒याम्।।४।।

TRANSLATION

"What has been that chief sin, O Varuṇa, that thou

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desirest to slay thy praiser, a friend ? Proclaim that to me, thou that art hard to deceive, self-dependent one: thee would I, free from sin, eagerly appease with adoration." (Macdonell).

Notes : आस - अस् to be, लिट् III Person Singular, अस्तेर्भूः (Pā. 2.4.52) has not applied here in Veda.

वरुण - See notes on दुहितरः in Mantra 10 of the Uṣassūkta for accent.

ज्येष्ठम् - अधिकम् (Sāyaṇa); "chief" (Macdonell).

जिघांससि - हन्म् इच्छसि ; हन् to kill, सन्नन्तलट् II Person Singular; it is accented. See notes on तस्तम्भ in Mantra 1 above.

प्र --- वोचः - वच् to speak, लुङ् II Person Singular, the अडागम is dropped in Veda, even when there is no use of माङ् (मा) - छन्दस्यमाङ्योगेऽपि। (वार्तिक). See notes on प्र --- नुनुदे in Mantra 1 above.

दूळभ - दूडभ ; see notes on मृळीकम् in Mantra 2.

दूळभ, स्वधावः - Both are Vocatives; one hard to deceive, self-dependent one. See notes on वरुण in Mantra 3. Sāyaṇa explains - दूळभ, दुर्दभ, अन्यैर्बाधितुमशक्यः, स्वधावः तेजस्विन्।

अव - उदात्त of अ which is elided by पूर्वरूपसन्धि, is thrown back on वो of स्वधावो; hence वो in Saṃhitāpāṭha is उदात्त; in the Padapāṭha its original अनुदात्तत्व is restored.

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अनेनाः - न विद्यते एनः यस्य सः, a Bahuvrīhi compound. It is अन्तोदात्त - नञ्सुभ्याम्। (Pā. 6.2.172).

अव --- इयाम् - इ to go, विधिलिङ् I Person Singular; see notes on प्र --- नुनुदे in Mantra 1 above.

2.2.5.(v) अव द्रुग्धानि पित्र्या, etc.

Saṃhitāpāṭha	Padapāṭha
अव॑ द्रुग्धानि पित्र्या सृजा नो	अव॑। द्रुग्धानि। पित्र्या॑। सृज। नः।
ऽव या वयं चकृमा तनूभिः।	अव॑। या। वयम्। चकृम। तनूभिः।
अव॑ राजन्पशुतृपं न तायुं	अव॑। राजन्। पशुऽतृपम्। न। तायुम्।
सृजा वत्सं न दाम्नो वसिष्ठम्।।५।।	सृज। वत्सम्। न। दाम्नः। वसिष्ठम्।।५।।

TRANSLATION

"Set us free from misdeeds of our fathers, from those that we have committed by ourselves. Release Vasistha, O king, like a cattle-stealing thief, like a calf from a rope." (Macdonell).

Notes : द्रुग्धानि - द्रोहान् बन्धनहेतुभूतान्, blunders that form the grounds for imprisonment (Sāyaṇa); "misdeeds" (Macdonell).

पित्र्या - पितृतः प्राप्तानि, those that are inherited from our forefathers, see notes on धीरा in Mantra 1.

अव --- सृजा - सृज् to release, लोट् II Person Singular.

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Verbs in two syllables are lengthened in Veda - द्व्यचोऽतस्तिङः (Pā. 6.3.135). See notes on नुनुदे in Mantra 1.

चकृम - कृ to do, लिट् I Person Plural म is metrically lengthened. See notes on तस्तम्भ in Mantra 1.

राजन् - Vocative not in the beginning of a Pāda; see notes on दुहितरः in Mantra 1 of the Uṣassūkta.

पशुतृपम् न तायुम् - स्तैन्यप्रायश्चित्तं कृत्वाऽवसाने घासादिभिः पशूनां तर्पयितारं स्तेनमिव, like a thief who performs propitiation for theft and then pacifies the cattle by grass, etc. (Sāyaṇa); "like a cattle-stealing thief" (Macdonell).

वसिष्ठम् - the Ṛṣi is referring to himself. It is an appeal by Vasiṣṭha that he should be released from sin like a calf from a rope (वत्सं न दाम्नः).

2.2.5.(vi) न स स्वो दक्ष, etc.

Saṃhitāpāṭha	Padapāṭha
न स स्वो दक्षो वरुण ध्रुतिः सा	न। सः। स्वः। दक्षः। वरुण। ध्रुतिः। सा।
सुरा मन्युर्विभीदको अचित्तिः।	सुरा। मन्युः। विऽभीदकः। अचित्तिः।
अस्ति ज्यायान्कनीयस उपारे	अस्ति। ज्यायान्। कनीयसः। उपऽअरे।
स्वप्नश्चनेदनृतस्य प्रयोता।।६।।	स्वप्नः। चन। इत्। अनृतस्य। प्रऽयोता।।६।।

TRANSLATION

"It was not my intent, O Varuna, it was seduction;

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liquor, anger, dice, thoughtlessness; the elder is in the offence of the younger; not even sleep is the warder off of wrong." (Macdonell).

Notes : स्वः दक्षः - पुरुषस्य स्वरूपवद् बलम्, man's own power (Sāyaṇa); "my intent" (Macdonell).

वरुण - See notes on दुहितरः in Mantra 10 of the Uṣassūkta.

ध्रुतिः - स्थिरोत्पत्तिसमये एव निर्मिता दैवगतिः, the fate, God's decree, which was formed at the time of birth itself and which was hard (Sāyaṇa); "seduction" (Madonell); it is derived from ध्रु to go, to be firm with the addition of क्तिन् प्रत्यय, which is a नित्। The word ending in a नित् प्रत्यय is आद्युदात्त - ञ्नित्यादिर्नित्यम्। (Pā. 6.1.157).

सुरा, मन्युः, विभीदकः, अचित्तिः - these are the kinds of offences committed due to the influence of fate. सुरा is प्रमादकारिणी, cause of many blunders; क्रोधः गुर्वादिविषयः सन्ननर्थहेतुः anger which is directed at elders, etc., is the cause of disasters; विभीदको द्यूतसाधनोऽक्षः, स च द्यूतेषु पुरुषं प्रेरयन्ननर्थहेतुर्भवति, Vibhīdaka is the die that is the instrument of gambling; it influences man to gamble and becomes the cause of misfortune; अचित्तिरज्ञानम् अविवेककारणम्, acitti means ignorance which is the cause of indiscrimination. (Sāyaṇa).

अस्ति ज्यायान् कनीयस उपारे - हीनस्य पुरुषस्य पापप्रवृत्तौ उपागते समीपे नियन्तृत्वेन स्थितोऽधिकः ईश्वरः अस्ति (Sāyaṇa). According to Sāyaṇa the line means that there is the lord as the controller near one, a lowly, insignificant one is committing sin. He

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quotes the following statement from the Kauśītakī Upaniṣad in support of his interpretation - तथा चाम्नातम् - "एष ह्येवासाधु कर्म कारयति तं यम् अधो निनीषति" इति (Kauṣītakī Upaniṣad III.8) - Thus it is said - "He makes one do a wrong deed when he desires to push one down."

स्वप्नश्चनेदनृतस्य प्रयोता - This line should mean that even the sleep induces to commit sin. As explained by Sāyaṇa, it is implied that even the deeds done in sleep give rise to sin and what to say about those that are done in the wakeful state.

अनृतस्य - नञ् तत्पुरुष ; see notes on अहृणानः in Mantra 2 above.

प्रयोता - प्र + यु +तृच् - (यु to mix). It is अन्तोदात्त by चित् accent - चितः । (Pā. 6.1.16).

2.2.5.(vii) अरं दासो न, etc.

Saṃhitāpāṭha	Padapāṭha
अरं दासो न मीळ्हुषे कराण्य-	अरम्। दासः। न। मीळ्हुषे। कराणि।
हं देवाय भूर्णयेऽनागाः।	अहम्। देवाय। भूर्णये। अनागाः।
अचेतयदचितो देवो अर्यो	अचेतयत्। अचितः। देवः। अर्यः।
गृत्सं राये कवितरो जुनाति।।७।।	गृत्सम्। राये। कविऽतरः। जुनाति।।७।।

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TRANSLATION

"I will, like a slave, do service sinless to the bounteous angry god. The noble god made the thoughtless think; he, the wiser, speeds the experienced man to wealth." (Macdonell).

Notes : मोळ्हुषे - चतुर्थी एकवचन of मीढ्वांस् a word ending in क्वसु, मीढुषे - ढ between vowels is read as ळ्ह - अज्मध्यस्थढकारस्य ळ्हकारं वै यथाक्रमम्।

कराणि - कृ to do, लोट् I Person Singular; see notes on नुनुदे in Mantra 1 for accent.

भूर्णये - जगतो भर्त्रे, the lord of the world (Sāyaṇa); "angry" (Macdonell).

अनागाः - आगः यस्य सः आगाः (Bahuvrīhi compound); न आगाः अनागाः - नञ् तत्पुरुष compound. See notes on अबुध्यमानाः in Mantra 3 of the Uṣassūkta.

अचेतयत् - चित् to know, लङ् III Person Singular; the verb is accented at the beginning of a Pāda.

अचितः - न विद्यते चित् येषां ते, तान्, नञ् बहुव्रीहि compound. It is अन्तोदात्त by नञ्सुभ्याम्। (Pā. 6.2.102). The सुप् प्रत्यय is अनुदात्त - अनुदात्तौ सुप्पितौ। (Pā. 3.1.4). (अचित् + जस्)।

अर्यः - स्वामी (Sāyaṇa); "the noble" (Macdonell).

गृत्सम् - स्तोतारम् (Sāyaṇa); "experienced man" (Macdonell).

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कवितरः - प्राज्ञतरः (Sāyaṇa); "wiser" (Macdonell). the तरप् like तमप् is treated as a second member of the compound and separated in the Padapāṭha.

जुनाति - जु to urge, लट् III Person Singular; see notes on नुनुदे in Mantra 1 for accent.

2.2.5.(viii) अयं सु तुभ्यं, etc.

Saṃhitāpāṭha	Padapāṭha
अयं सु तुभ्यं वरुण स्वधावो	अयम्। सु। तुभ्यम्। वरुण। स्वधाऽस्वः।
हृदि स्तोम उपश्रितश्चिदस्तु।	हृदि। स्तोमः। उपऽश्रितः। चित्। अस्तु।
शं नः क्षेमे शमु योगे नो अस्तु	शम्। नः। क्षेमे। शम्। ऊँ इति। योगे। नः। अस्तु।
यूयं पात स्वस्तिभिः सदा नः।।८।।	यूयम्। पात। स्वस्तिऽभिः। सदा। नः।।८।।

TRANSLATION

"Let this praise be well impressed on thy heart, O Self-dependent Varuṇa. Let us have prosperity in possession, prosperity also in acquisition. Do ye protect us ever more with blessings." (Macdonell).

Notes : अयम् - refers to स्तोमः in the second Pāda. This means "this one" in the form of this hymn.

वरुण, स्वधावः - Both are Vocative not in the beginning of a Pāda. See notes on दुहितरः in Mantra 10 of the Uṣassūkta

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for accent. स्वधावः means अन्नवान् according to Sāyaṇa, while the same has been explained as तेजस्विन् by him in the Mantra 4 of this Sūkta. Macdonell takes it in the sense of "self-dependent".

उपश्रितः - उपगतः, समवेतः (Sāyaṇa); impressed (Macdonell). उप + श्रि - to resort to with क्त (भूत कर्मणि कृदन्त). The Gati retains its accent (Ādyudatta - उपसर्गाश्चाभिवर्जम् - फिट् सूत्र, 81) before a क्तान्त - गतिरनन्तरः (Pā. 6.2.49).

चित् - it is a पादपूरण।

अस्तु - अस् to be, लोट् III Person Singular; see notes on नुनुदे in Mantra 1 for accent.

क्षेमे योगे - अप्राप्तस्य प्रापणं योगः, प्राप्तस्य रक्षणं क्षेमः (Sāyaṇa); "in possession, in acquisition" (Macdonell).

यूयम् - this refers to Varuṇa and other gods.

पात - पा to protect, लोट् II Person Plural; see notes on नुनुदे in Mantra 1 for accent.

स्वस्तिभिः - note that भिस् is separated in the Padapāṭha, because the base has not undergone any change. The same is the case with भ्यास्, भ्यस् and सुप्।

2.2.6 CHARACTERISTICS OF VARUṆA

Varuṇa is an important god of the Ṛgveda besides Indra and Agni. He is celebrated in about a dozen hymns. He is

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invoked conjointly with Mitra in more number of hymns. Mitra and Varuṇa are intimately related.

The personification of Varuṇa is very clear. His limbs such as face, eye, arms, hands and feet are mentioned. The effulgent sun is his eye; with it he observes the mankind. He is far-sighted and thousand-eyed. Vāyu is his breath - "Ātmā te vāto" (Ṛv. VII.87.2). He puts on a golden mantle and a shining robe. His chariot is often mentioned. It shines like the sun and it is drawn by well-yoked steeds.

He is the king (Samrāt) of gods as well as men. He is the lord of the universe. "Viśvasya bhuvanasya rājā". He sits in his mansions and oversees all deeds. The pitṛs see him in the highest heaven. The spies of Varuṇa who sit around him observe the two worlds. They stimulate prayer. Sun is mentioned as Varuṇa's golden-winged messenger. The atribute of 'kṣatra' and the term 'asura' are predominantly applicable to him.

Varuṇa is mainly eulogised as the upholder of physical and moral order. He is the protector of the laws of nature. He created heaven and earth and because of his ordinance they stay apart in their respective places. He created the sun and made a wide path for him. He created the moon and ordained that he should move according to the prescribed time. He is the controller of waters. He ordains the rivers to flow. It is his 'Māyā' that the ocean is not full inspite of the flowing of all the rivers. He is especially related to the atmospheric waters.

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It is by virtue of this relation that he makes the waters to fall.

It is because of his Māyā, Varuṇa is called 'Māyāvin'. His ordinances have their influence on gods. He is all-pervasive. He knows the flight of the birds in the sky, the path of the boats in the ocean, the track of the wind blowing afar. "Veda vātasya vartanim vedā yo vīnāṃ padam, Veda navah samudriyaḥ" (Ṛv. I.25.1). He beholds all the secret things that have been done or shall be done. He witnesses the truth and falsehood of men. Nothing can be hid from his sight. No creature can even wink without his knowledge - "Nahi tvadāre nimiṣaścaneśe" (Ṛv. II.28.6).

Varuṇa stands above all deities as the governor of moral order, Ṛta. He is identified with Ṛta. His main doctrine is 'Unity in Diversity'. His wrath is aroused by sin and the infringement of his ordinances. He punishes the sinners severely. He binds the sinners with fetters, which are characteristic of him. No doubt he punishes the people for their sin and at the same time he pardons those who repent for their sins. He is on a footing of friendship with his worshipper, who communes with him in his heavenly abode and who sometimes see him with his mental eye. By his ordinances the moon shining brightly moves at night and the stars in the sky are seen at night, but disappear by day. Thus he is the Lord of light both by day and by night.

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His ordinances are fixed and he is therefore called 'Dhṛtavrata'. He embraces the universe and the abodes of all beings. He is all-knowing, and his omniscience is typical.

The original conception of Varuṇa seems to have been the all-encompassing sky. It goes to Indo-Iranian period, because Ahura Mazda of the Avesta agrees with Asura Varuṇa in character, though not in name. The word Varuṇa is derived from the Vṛ-to cover, to encompass and means 'the encompassing God'.

2.2.7 QUESTIONS

2.2.7.1 Write an essay on the characteristics of Uṣas.

2.2.7.2 Give an account of the characteristics of Varuṇa.

2.2.7.3 Write grammatical notes on -

विभातीः, कृणवन्, चितयन्त, अचित्रे, बभूयात्, परिप्रयाथ, विधाना, अभिष्टिद्युम्ना, ऋतजातसत्याः, पप्रथानाः, इन्वेश्व, ऋशद्भिः, अमीतवर्णाः, सुवीर्यस्य, यज्ञकेतुः, धीरा, नुनुदे, अहृणानः, भुवानि, विपृच्छम्, जिघांससि, दूळभ, चकृम, अनृतस्य, कराणि, उपश्रितः।

2.2.7.4 Give the meanings of -

वयुनावत्, पुरस्तात्, मिता इव, अध्वरेषु, भोजान्, पणयः, कुवित्, सनयः, ससन्तम्, चरथाय, अजुर्याः, भद्राः, उक्थैः, ऋतस्य, गवां न सर्गाः, अभ्वम्, स्योनात्, महिना, जनूंषि, मृळीकम्, चिकितुषः, आगः, तुरः, नमसा, पित्र्या, पशुतृपं न तायुम्, श्रुतिः, अर्यः, गृत्सम्, स्वधावः।

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2.2.7.5 Write notes on -

(i) Where the verb is accented ?

(ii) Accent of the Vocative.

(iii) Instances of Itikaraṇa that you have noticed.

(iv) तिङन्तोत्तरपदसमास।

(v) Make a list of the Bahuvrīhi compounds so far noticed and note the accents of them.

NOTES

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UNIT - 3

VEDIC HYMNS

AGNI AND AKṢA SŪKTAS

2.3.1 Introduction to the Agnisūkta (Ṛv. V.11)

2.3.2 Mantra-wise study of the Agnisūkta [2.3.2.(i) - (vi)]

2.3.3 Characteristics of Agni

2.3.4 Introduction to the Akṣasūkta (Ṛv. X.34)

2.3.5 Mantra-wise study of Akṣasūkta [2.3.5.(i) - (vii)] (to be continued)

2.3.6 Questions

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UNIT - 3

VEDIC HYMNS

AGNI AND AKṢA SŪKTAS

2.3.1 INTRODUCTION TO THE AGNISŪKTA

This Sūkta is the 11th Sūkta in the 5th Maṇḍala. Its Ṛṣi is Sutamabhara Ātreya, Devatā Agni and Chandas Jagatī. (See Introduction to Savitṛsūkta in Block I - Unit 3 for a note on Jagatī metre). This hymn contains only six Mantras describing Agni as the guardian of the people, banner of the sacrifice, etc.

2.3.2 MANTRA-WISE STUDY OF THE AGNISŪKTA

2.3.2.(i) जनस्य गोपा:, etc.

Saṃhitāpāṭha	Padapāṭha
जनस्य गोपा अजनिष्ट जागृविर्	जनस्य। गोपाः। अजनिष्ट। जागृविः।
अग्निः सुदक्षः सुविताय नव्यसे।	अग्निः। सुऽदक्षः। सविताय। नव्यसे।
घृतप्रतीको बृहता दिविस्पृशा	घृतऽप्रतीकः। बृहता। दिविऽस्पृशा।
द्युमद्वि भाति भरतेभ्यः शुचिः।।१।।	द्युऽमत्। वि। भाति। भरतेभ्यः। शुचिः।।१।।

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TRANSLATION

"Guardian of the people, watchful, most skilful, Agni has been born for renewed welfare. Butter-faced, bright, he shines forth brilliantly for the Bharatas with lofty, heaven touching (flame)" (Macdonell).

Notes : गोपाः - आकारान्त पुल्लिङ्ग form, प्रथमा एकवचन, protector or guardian (of men).

अजनिष्ट - जन् to be born, लुङ् III Person Singular, the verb is not accented because it is not in the beginning of a Pāda - तिङतिङः। (Pā. 8.1.28).

जागृविः - जागृ + क्विन् - जॄशॄस्तॄजागृभ्यः क्विन् (Uṇādi, 498); पटुः (Sāyaṇa); watchful (Macdonell); the word is आद्युदात्त because the प्रत्यय is a नित् - ञ्नित्यादिर्नित्यम्। (Pā. 6.1.157).

सुदक्षः Bahuvrīhi compound, a word which has two syllables and which as आद्युदात्त, retains its accent after सु in a Bahuvrīhi compound - आद्युदात्तं द्व्यच्छन्दसि। (Pā. 6.2.119).

सुविताय - कल्याणाय (लोककल्याणाय) (Sāyaṇa); "for welfare" (Macdonell). It is तादर्थ्ये चतुर्थी।

घृतप्रतीकः - घृतं प्रतीकं यस्य सः, a Bahuvrīhi; the first member of a Bahuvrīhi retains its original accent बहुव्रीहौ प्रकृत्या पूर्वपदम्। (Pā. 6.2.1).

बृहता, दिविस्पृशा - these are the adjectives of तेजसा which has to be understood (by अध्याहार). दिवि स्पृशति इति दिविस्पृट्, तेन a Tatpuruṣa compound. A कृदन्त (here स्पृश् + क्विप्) retains its

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accent after a गति, कारक or an उपपद - गतिकारकोपपदात् कृत्। (Pā. 6.2.139).

द्युमत् - it is a क्रियाविशेषण; द्युमत् यथा भवति तथा, brilliantly.

वि भाति - The preparation is separated from the Verb - व्यवहिताश्च। (Pā. 1.4.82); the Verb in the Principal Clause which does not come in the beginning of a Pāda is unaccented. तिङतिङः। (Pā. 8.1.28). The Preposition is आद्युदात्त - उपसर्गाश्चाभिवर्जम्। (फिट् सूत्र, 81).

भरतेभ्यः - ऋत्विग्भ्यः (Sāyaṇa); the Ṛṣis of the family to which the Ṛṣis of this hymn belongs, i.e., अत्रि।

2.3.2.(ii) यज्ञस्य केतुं प्रथमं, etc.

Saṃhitāpāṭha	**Padapāṭha**
यज्ञस्य केतुं प्रथमं पुरोहितम्	यज्ञस्य। केतुम्। प्रथमम्। पुरःऽहितम्।
अग्निं नरस्त्रिषधस्थे समीधिरे।	अग्निम्। नरः। त्रिऽसधस्थे। सम्। ईधिरे।
इन्द्रेण देवैः सरथं स बर्हिषि	इन्द्रेण। देवैः। सऽरथम्। सः। बर्हिषि।
सीदन्नि होता यजथाय सुक्रतुः।।२।।	सीदत्। नि। होता। यजथाय। सुऽक्रतुः।।२।।

TRANSLATION

"As banner of sacrifice, as first domestic priest, men have kindled Agni in the threefold abode. (Coming) on the same car with Indra and the gods may that most wise Invoker sit down on the sacrificial grass for sacrifice." (Macdonell).

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Notes : केतुम् - प्रज्ञापकम् (Sāyaṇa); "banner" (Macdonell); it alludes to the smoke of the sacrifice; it is said in Ṛv. VIII.44.10 - धूमकेतुम् ---- यज्ञानां केतुम्।

प्रथमं पुरोहितम् - these words refer to Agni as the होतृ of gods - अग्निर्वै देवानां होता (ऐतरेयब्राह्मण, 3-14). See अग्निमीळे पुरोहितम् (Ṛv I.1.1). पुरस् is a Gati - पुरोऽव्ययम् (Ṛv. 1.4.67). It retains its accent before a क्तान्त - गतिरनन्तरः (Pā. 6.2.49).

त्रिषधस्थे - आहवनीयादिलक्षणेन त्रिप्रकारेणानेन सह तिष्ठतीति त्रिषधस्थः, तस्मिन्, Sāyaṇa refers to आहवनीय, गार्हपत्य and दक्षिणाग्नि as the three forms of Agni required in the sacrifice. These three forms of Agni are lit in three different receptacles which are called "abodes" by Macdonell.

सम् ईधिरे - सम् + ईध् to kindle, लिट् III Person Plural; see notes on विभाति in Mantra 1.

सरथम् - It is used as an adverb; "on the same car" (Macdonell).

सीदत् नि - निषीदत्, a Preposition can come after the verb also in Veda - छन्दसि परेऽपि। (Pā. 1.4.81). सद् to sit, लङ् III Person Singular; the अडागम may not come in Veda even when there is no माङ् - बहुलं छन्दस्यमाङ्योगेऽपि। (Pā. 6.4.75). The verb is accented because it is in the beginning of a Pāda. The Preposition which follows is also accented.

सुक्रतुः - शोभनः क्रतुः यस्य सः, Bahuvrīhi compound. See notes on सुदक्ष in Mantra 1 for accent.

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2.3.2.(iii) असंमृष्टो जायसे, etc.

Saṃhitāpāṭha	Padapāṭha
असंमृष्टो जायसे मात्रोः शुचिर्	असम्ऽमृष्टः। जायसे। मात्रोः। शुचिः।
मन्द्रः कविरुदतिष्ठो विवस्वतः।	मन्द्रः। कविः। उत्। अतिष्ठः। विवस्वतः।
घृतेन त्वावर्धयन्नग्न आहुत	घृतेन। त्वा। अवर्धयन्। अग्ने। आऽहुत।
धूमस्ते केतुरभवद्दिवि श्रितः।।३।।	धूमः। ते। केतुः। अभवत्। दिवि। श्रितः।।३।।

TRANSLATION

"Uncleansed thou art born bright from thy two parents. Those didst arise as the gladdening sage of Vivasvant. With butter they strengthened thee, O Agni, in whom the offering is poured. Smoke became thy banner that reached to the sky." (Macdonell)

Notes : असंमृष्टः - although नञ्समासs are not analysed in the Padapāṭha, here the नञ् along with the Preposition (सम्) is separated from the कृदन्त, i.e., मृष्टः which is from मृष् to wipe, to cleanse with क्तप्रत्यय (भूत कर्मणि कृदन्त - Past Passive Participle).

न संमृष्टः - a नञ्तत्पुरुष; the नञ् as an अव्यय retains its accent - तत्पुरुषे तुल्यार्थतृतीयासप्तम्युपमानाव्ययद्वितीयाकृत्याः। (Pā. 6.2.2); अव्यये नञ्कुनिपातानाम्। (वार्तिकम्).

जायसे - जन् to be born, लट् II Person Singular; जा is

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substituted for जन् - ज्ञाजनोर्जा। (Pā. 7.3.79); see notes on अजनिष्ट in Mantra 1 above.

मात्रोः - अरण्योः; स्वजननिमित्तादरणी मातरावुच्येते, the two sacrificial sticks are called parents of Agni, because they give birth to him through friction.

शुचिः - opposed to असंमृष्टः; there is a contrast that Agni when born was not cleansed and yet he was bright in his natural form.

मन्द्रः - सर्वैः स्तुत्यः one who was praised by all (Sāyaṇa), "gladdening" (Macdonell).

कविः - क्रान्तः, सर्वत्र व्याप्तः (Sāyaṇa); "sage" (Macdonell).

उद् अतिष्ठः - स्था to stand, लङ् II Person Singular. See notes on वि भाति in Mantra 1 above.

विवस्वतः - अग्निहोत्राद्यर्थं गृहे विशेषेण वसतः जायमानात्, from the sacrificer who particularly stays at home for the sake of Agnihotra, etc. (Sāyaṇa); विवस्वान् is the first sacrificer (Macdonell). Agni is commonly called as the sage of विवस्वान्।

त्वा - त्वम्।

अवर्धयन् - वृध् to grow, णिजन्त (Causative), लङ् III Person Plural. See notes on अजनिष्ट in Mantra 1.

अग्ने, आहुत - both are Vocatives not in the beginning of a Pāda; they are unaccented according to आमन्त्रितस्य च। (Pā. 8.1.19) of the eighth chapter.

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2.3.2.(iv) अग्निर्नो यज्ञमुप, etc.

Saṃhitāpāṭha	Padapāṭha
अग्निर्नो यज्ञमुप॑ वेतु साधुया-	अग्निः। नः। यज्ञम्। उप॑। वेतु। साधुऽया।
ग्निं नरो वि भ॑रन्ते गृहेगृ॑हे।	अग्निम्। नर॑ः। वि। भरन्ते। गृहेऽगृ॑हे।
अग्निर्दूतो अ॑भवद्धव्यवाह॑नो	अग्निः। दूतः। अभवत्। हव्यऽवाह॑नः।
ऽग्निं वृ॑णाना वृ॑णते कविक्र॑तुम्।।४।।	अग्निम्। वृणानाः। वृणते। कविऽक्र॑तुम्।।४।।

TRANSLATION

"Let Agni come straightaway to our sacrifice. Men carry Agni hither and thither in every house. Agni became the messenger, the carrier of oblations. In choosing Agni they choose one who has the wisdom of a seer." (Macdonell).

Notes : उप वेतु - वि to go, लोट् III Person Singular; see notes on वि भाति in Mantra 1.

साधुया - सर्वपुरुषार्थसाधकोऽग्निः, one who procures all the values of life (Sāyaṇa); if this is the sense, it should be understood that there is याच् for सु - सुपां सुलुक्पूर्वसवर्णाऽऽच्छेयाडाड्यायाजालः। (Pā. 7.1.39). Macdonell takes it in the sense of "straightaway."

वि भरन्ते - भृ to bear, to carry, लट् III Person Plural; see notes on वि भाति in Mantra 1.

गृहे गृहे - It is an iterative compound; here the first member retains its accent - विभक्ति has उदात्त - ऊडिदंषदाद्यप्पुम्रै-

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द्युभ्यः। (Pā. 6.1.171). When the doubling is by नित्यवीप्सयोः। (Pā. 8.1.4), the second member has अनुदात्त - अनुदात्तं च। (Pā. 8.1.3).

हव्यवाहनः - हव्यं वहतीति - कर्तरि कृत् (Pā. 3.4.67) - in the sense of agent ल्युट् (यु = अन); the कृदन्त retains its accent. See notes on दिविस्पृशा in Mantra 1.

अग्निं --- कविक्रतुम् - अग्निं वृणानाः सम्भजमानाः सन्तः कविक्रतुं क्रान्तयज्ञम् अग्निं वृणते सम्भजन्ते, in choosing Agni they choose him who directs the sacrifice. It may be noted here that Sāyaṇa has explained कविक्रतुः in Ṛv. I.1.5 as क्रान्तप्रज्ञः one of pervasive wisdom. This meaning is taken by Macdonell when he translates the sentence as - "In choosing Agni, they choose one who has the wisdom of a seer."

वृणानाः - वृ to choose, वर्तमान कृदन्त with शानच्, it has अन्तोदात्त by चित् accent - चितः। (Pā. 6.1.16).

वृणते - वृ to choose, लट् III Person Plural; see notes on अजनिष्ट in Mantra 1.

कविक्रतुम् - कविः क्रतुः यस्य सः, तम् a Bahuvrīhi compound. See notes on घृतप्रतीकः in Mantra 1.

2.3.2.(v) तुभ्येदमग्ने, etc.

Saṃhitāpāṭha	Padapāṭha
तुभ्येदमग्ने मधुमत्तमं वचस्	तुभ्यं। इदम्। अग्ने। मधुमत्ऽतमम्। वचः।

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तुभ्यं मनीषा इयमस्तु शं हृदे।	तुभ्यम्। मनीषा। इयम्। अस्तु। शम्। हृदे।
त्वां गिरः सिन्धुमिवावनीर्महीर्	त्वाम्। गिरः। सिन्धुम्ऽइव। अवनीः। महीः।
आ पृणन्ति शवसा वर्धयन्ति च।।५।।	आ। पृणन्ति। शवसा। वर्धयन्ति। च।।५।।

TRANSLATION

"For thee, O Agni, let this most honied speech, for thee this power be a comfort to thy heart. The songs fill thee, as the great rivers the Indus, with power, and strengthen thee." (Macdonell).

Notes : तुभ्य - चतुर्थी एकवचन form of त्वम् occurs about a dozen times in the Saṃhitā text along with much commoner तुभ्यम् (Macdonell).

अग्ने - a Vocative not in the beginning of a Pāda. See notes on अग्ने in Mantra 3.

मधुमत्तमम् - तमप् is treated as a second member of a compound and separated in the Padapāṭha.

मनीषा - स्तुतिः (Sāyaṇa); "prayer" (Macdonell).

गिरः - स्तुतिरूपा वाचः (Sāyaṇa); "songs" (Macdonell).

सिन्धुम् इव - समुद्रम् इव (Sāyaṇa); "Indus" (Macdonell); Macdonell's interpretation refers to a river. Elsewhere he translates इन्द्रम् उक्थानि वावृधुः समुद्रम् व सिन्धवः as - "The hymns strengthen Indra as the rivers the sea." Here सिन्धवः should be translated as rivers. But in the present hymn, it should mean the ocean.

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अवनीः महीः - पूर्वसवर्णदीर्घ for जस्। see notes on साधुया in Mantra 4 for the Sūtra. अवन्यः नद्यः (Sāyaṇa). महीः अवनीः - "great rivers" (Macdonell).

पृणन्ति - पॄ to fill, लट् III Person Plural, see notes on अजनिष्ट in Mantra 1 for accent.

शवसा - with power.

वर्धयन्ति - वृध् to grow; णिजन्त लट् III Person Plural; the verb is accented because it is not preceded by a Preposition and yet followed by चादिषु च। (Pā. 8.1.58).

2.3.2.(vi) त्वामग्ने अङ्गिरसो, etc.

Saṃhitāpāṭha	Padapāṭha
त्वामग्ने अङ्गिरसो गुहा हितम्	त्वाम्। अग्ने। अङ्गिरसः। गुहा। हितम्।
अन्वविन्दञ्छिश्रियाणं वनेवने।	अनु। अविन्दन्। शिश्रियाणम्। वनेऽवने।
स जायसे मथ्यमानः सहो महत्।	सः। जायसे। मथ्यमानः। सहः। महत्।
त्वामाहुः सहसस्पुत्रमङ्गिरः।।६।।	त्वाम्। आहुः। सहसः। पुत्रम्। अङ्गिरः।।६।।

TRANSLATION

"Thee, O Agni, the Aṅgirasas discovered hidden, abiding in every wood. Thus thou art born when rubbed with mighty strength, they call thee the son of strength, O Aṅgirasa." (Macdonell).

Notes : अग्ने - See notes on अग्ने in Mantra 3.

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अङ्गिरसः - ऋषयः (Sāyaṇa); अङ्गिराः अङ्गिरसौ अङ्गिरसः।

गुहा - गुहायाम्। सुप् is elided. See notes on साधुया in Mantra 4 for the Sūtra.

हितम् - निहितम् (Sāyaṇa); "abiding" (Macdonell).

अनु अविन्दन् - विद् to attain, लङ् III Person Plural; see notes on वि भाति in Mantra 1.

शिश्रियाणम् - कानच् comes to श्रि to resort to in the sense of लिट् - लिटः कानज्वा। (Pā. 3.2.106); it is अन्तोदात्त by चित् accent - चितः। (Pā. 6.1.16).

वने वने - See notes on गृहे गृहे in Mantra 4; वृक्षे वृक्षे (Sāyaṇa); "every wood" (Macdonell).

जायसे - See notes on this verb in Mantra 3; see notes on अजनिष्ट in Mantra 1 for accent.

मथ्यमानः - मथ् to rub, to churn, Passive Present Participle (कर्मणि वर्तमान कृदन्त) ending in शानच्।

सहः महत् - with mighty strength (महता सहसा); instead of तृतीयाप्रत्यय, सु has come. See notes on साधुया for the Sūtra.

आहुः - ब्रू to speak, लट् III Person Plural; आह अहतुः आहु ; आत्थ, आहथुः, these five णलन्त forms come as substitute forms for the forms of ब्रू optionally in लट् - ब्रुवः पञ्चानाम् आदित आहो ब्रुवः। (Pā. 3.4.84). See notes on अजनिष्ट in Mantra 1 for accent.

अङ्गिरः - Vocative not in the beginning of a Pāda. See notes on अग्ने in Mantra 3.

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2.3.3 CHARACTERISTICS OF AGNI

Agni is glorified in about 200 hymns of the Ṛgveda. In every Vaṃśīya Maṇḍala of the Ṛgveda, hymns addressed to Agni come first and then come those addressed to Indra and other deities. This shows the importance of Agni as the personification of scrificial fire. He is the son of Dyaus, and is often called the son of Dyaus and Pṛithivī "Sa vahniḥ putraḥ pitroh pavitravān" (Ṛv. I.160.3). He is also the offspring of the waters and is called "Apam Napāt". Agni is called Indra's twin brother and Indra is more closely associated with Agni than any other god.

In the Ṛgveda, three births of Agni are highlighted. The first birth is from the two sacrificial sticks (Araṇis): He is born when the Araṇis are rubbed with great strength and he is called 'the son of strength'. (Sahasasputra,) - "Sa jāyase sathyamānaḥ saho mahat tvāmāhuh sahasasputram aṅgirah" (Ṛv. V.11.6). The sacrificial sticks (Araṇis) are called his parents, mothers. He is described as the uncleansed son born bright from his parents (mothers) - "Asamṛṣṭō jāyase mātroḥ śuciḥ" (Ṛv. V.11.3). Since he is born everyday like this he is called 'Yuvā'. 'Prathamo yajñiyānām'. It is this Agni who is carried hither and thither in every house - "Agniṃ naro vi bharante gṛhe-gṛhe" (Ṛv V.11.3). He is described as the one who rules over sacrifices, the shining guardian of order, growing in his own house :

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राजन्तमध्वराणां गोपामृतस्य दीदिविम्।

वर्धमानं स्वे दमे।। (Ṛv I.1.8)

His second birth is from the waters. Hence he is called "Apām Napāt". With this name, he is glorified as a separate god. In this form he is the generous lord. His abode is the 'cloud' in the sky. This "Apām Napāt" is not lightning in its physical form, but Agni only and his residing place is heavenly waters. The third birth of Agni is in heaven (dyuloka). It was this Agni whom Mātariśva brought to earth - "Sa jāyamānaḥ parame vyomanyāviragnirabhavanmātariśvane" (Ṛv. I.143.2).

He was the gift of gods to human beings. Mātariśva brought this gift to men. The Agni of dyuloka is of the form of Sūrya. Thus Agni has three births, three heads, three bodies and three abodes. Thus he represents the Bhāratīya Trinity.

The sacrificial Agni is described as the banner of sacrifice, the first priest; he is kindled in the threefold abode. He comes on the same chariot with Indra and other gods and is requested to sit down on the sacrificial grass for sacrifice :

यज्ञस्य केतुं प्रथमं पुरोहितम्

अग्निं नरस्त्रिषधस्थे समीधिरे।

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इन्द्रेण देवैः सरथं स बर्हिषि

सीदन्नि होता यजथाय सुक्रतुः।। (Ṛv. V.11.2)

He is called 'butter-faced'; he shines forth brilliantly for the Bharatas with lofty, heaven-touching flame :

घृतप्रतीको बृहता दिविस्पृशा

द्युमद्वि भाति भरतेभ्यः शुचिः। (Ṛv. V.11.1)

It is this sacrificial Agni who is celebrated in the very first hymn of the Ṛgveda.

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्।

होतारं रत्नधातमम्।। (Ṛv. I.1.1).

"I adore Agni who is the domestic priest, who is the divine ministrant of the sacrifice, who is the invoker and who is the best bestower of treasure". Agni is thus celebrated as the divine counterpart of earthly priesthood. He is called by the names of all the four officiating priests of the sacrifice. Hotṛ, Adhvaryu, Udgātṛ and Brahman. He is often called 'Dvija'.

The brilliance of Agni is much eulogised. He is compared with the rays of the sun, the Dawn and the lightning of the cloud. He is the remover of darkness and brightener of the day. When he attacks the forest, he shaves

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the earth like a barber. His smoke rises towards the sky and thus he is called Dhūmraketu (Smoke-bannered) - "Dhūmaste keturabhavad diviśritaḥ" (Ṛv. V.11.3). Due to his omniscience, he is called Jātavedas. He is noble by birth; he is the protector and the donor. He bestows on his devotees all prosperity, especially the domestic happiness, progeny and abundance of wealth.

Two ruddy horses draw-his chariot, which brings him to the sacrificial ground. His chariot is inkeeping with his status. The sticks and ghee are his food. Ghee and often Soma are his drink. He eats three times a day. He is a friend of men. He is very closely associated with human life. He is the only God who is called 'Gṛha-Pati' and is often praised as a guest (Atithi) in human dwellings. He acts as a messenger between men and gods.

2.3.4 INTRODUCTION TO THE AKṢASŪKTA

This Sūkta is the 34th Sūkta of the 10th Maṇḍala of the Ṛgveda. The Ṛṣi of this Sūkta is कवष ऐलूष; the Devatās of Mantras 1,3,7,12 are अक्षs, the Devatā of Mantras 2, 4, 6, 8, 11, 14 is कितव, of Mantra 13 is कृषि and the Chandas of Mantras 1 - 6 and 8 - 14 is Triṣṭubh and that of 7 is Jagatī. (See Introduction to Savitṛsūkta in Block I - Unit 3 for the notes on metres). There are 14 Mantras in this Sūkta.

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2.3.5 MANTRA-WISE STUDY OF THE AKṢASŪKTA

2.3.5.(i) प्रावेपा मा बृहतो, etc.

Saṃhitāpāṭha	Padapāṭha
प्रावेपा मा बृहतो मादयन्ति	प्रावेपाः। मा। बृहतः। मादयन्ति।
प्रवातेजा इरिणे वर्वृतानाः।	प्रवातेऽजाः। इरिणे। वर्वृतानाः।
सोमस्येव मौजवतस्य भक्षो	सोमस्यऽइव। मौजऽवतस्य। भक्षः।
विभीदको जागृविर्मह्यमछान्।।१।।	विऽभीदकः। जागृविः। मह्यम्। अछान्।।१।।

TRANSLATION

"The dangling ones, born in windy place of the lofty (tree), gladden me as they roll on the dice-board. Like the draught of the Soma from the Mujavanṭ, the enlivening Vibhīdaka has pleased me." (Macdonell).

Notes : प्रावेपाः - प्रवेपिनः (Sāyaṇa); "the dangling ones" (Macdonell); it refers to the dice.

मा - माम्

बृहतः - of the lofty one; this refers to be the big विभीदक tree; विभीदकस्य फलत्वेन सम्बन्धिनः the dice are related to that tree as the fruits (products) - (Sāyaṇa).

मादयन्ति - मद् to be glad, णिजन्त लट्, III Person Plural. This verb in the principal clause is not in the beginning of a Pāda; hence it is unaccented - तिङतिङः। (Pā. 8.1.28).

प्रवातेजाः - प्रबाते जायते इति, प्रबाते + जन् + क्विप् ; जाः is a कृदन्त;

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in a Tatpuruṣa compound, the कृदन्त retains its accent after a गति, कारक or उपपद - गतिकारकोपपदात् कृत्। (Pā. 6.2.139).

इरिणे - आस्फारे, on the dice-board.

वर्वृतानाः - वृत् to turn, Perfect Participle with the addition of कानच् - लिटः कानाज्वा। (Pā. 3.2.106). The root is doubled before कानच् as in लिट्. The first of the reduplicated syllables is accented - अभ्यस्तानामादिः। (Pā. 5.1.189).

मौजवतस्य - विशेषण of सोमस्य; the Soma born in the Mujavant mountain is regarded as the best. मुजवति पर्वते भवः, तस्य, तत्र हि उत्तमः सोमः जायते। (Sāyaṇa).

भक्षः - पानम् (Sāyaṇa); "the draught" (Macdonell).

विभीदकः - the Vibhīdaka nut; it is used as the die.

जागृविः - See notes on this word in Mantra 1 of the अग्निसूक्त above. Sāyaṇa explains this as that which makes the gamblers to wake up to experience of joy or sorrow at success or defeat in the game - जयपराजययोः हर्षशोकाभ्यां कितवानां जागरणस्य कर्ता।

अच्छान् - छन्द to please, लुङ् III Person Singular. See notes on मादयन्ति above for accent.

2.3.5.(ii) न मा मिमेथ, etc.

Saṃhitāpāṭha	Padapāṭha
न र्मा मिमेथ न जिहीळ एषा	न। मा। मिमेथ। न। जिहीळे। एषा।

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शिवा सखिभ्य उत मह्यमासीत्।	शिवा। सखिऽभ्यः। उत। मह्यम्। आसीत्।
अक्षस्याहमेकपरस्य हेतोर्	अक्षस्य। अहम्। एकऽपरस्य। हेतोः।
अनुव्रतामप जायामरोधम्।।२।।	अनुऽव्रताम्। अप। जायाम्। अरोधम्।।२।।

TRANSLATION

"She does not scold me, she is not angry; she was kind to friends and to me. For the sake of a die too high by one I have driven away a devoted wife." (Macdonell).

Notes : मिमेथ - मिथ - to dispute, लिट् III Person Singular, see notes on मादयन्ति in Mantra 1 for accent.

जिहीळे - हीड् to be angry, लिट् III Person Singular, see notes on मादयन्ति in Mantra 1 for accent. ड between vowels is read as ळ.

शिवा - सुखकरी (Sāyaṇa); "kind" (Macdonell).

सखिभ्यः - भ्यस् is separated from the base in the Padapāṭha, भिस्, भ्याम्, भ्यस् and सुप् are separated from the base provided the base does not undergo any modification.

एकपरस्य - एकः परः प्रधानं यस्य तस्य (अक्षस्य) "too high by one." It means the dice show one more than what is required.

अनुव्रताम् - अनुकूलाम् (Sāyaṇa); "devoted" (Macdonell).

अप --- अरोधम् - रुध् with अप means "to abandon", लङ्, I Person Singular. See notes on वि भाति in Mantra 1 of the Agnisūkta for accent.

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2.3.5.(iii) द्वेष्टि श्वश्रूरप, etc.

Saṃhitāpāṭha	Padapāṭha
द्वेष्टि श्वश्रूरप जाया रुणद्धि	द्वेष्टि। श्वश्रूः। अप। जाया। रुणद्धि।
न नाथितो विन्दते मर्डितारम्।	न। नाथितः। विन्दते। मर्डितारम्।
अश्वस्येव जरतो वस्न्यस्य	अश्वस्यऽइव। जरतः। वस्न्यस्य।
नाहं विन्दामि कितवस्य भोगम्।।३।।	न। अहम्। विन्दामि। कितवस्य। भोगम्।।३।।

TRANSLATION

"My mother-in-law hates me, my wife drives me away; the man in distress finds none to pity him; 'I find no more use in a gambler than in an aged horse that is for sale." (Macdonell).

Notes : द्वेष्टि - द्विष् to hate, लट् III Person Plural; the verb is accented because it is in the beginning of a Pāda.

अप --- रुणद्धि - अप + रुध् to drive away, लट् III Person Singular; see notes on वि भाति in Mantra 1 of the Agnisūkta for accent.

नाथितः - याचमानः (Sāyaṇa); "man in distress" (Macdonell). न नाथितो विन्दते मर्डितारम् is quotable saying. "The man in distress finds none to pity him." विन्दते - विद् to attain, लट् III Person Singular; see notes on मादयन्ति in Mantra 1 for accent. मर्डितारम् - धनादिदानेन सुखयितारम्, one who can make him happy through giving money, etc. (Sāyaṇa); one who can "pity him" (Macdonell).

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जरतः - वृद्धस्य (Sāyaṇa); "old" (Macdonell); Present Participle with शतृ from जॄ to be old, षष्ठी एकवचन form, the विशेषण of वस्न्यस्य।

वस्न्यस्य - वस्नं मूल्यम्, तदर्हस्य (Sāyaṇa); "for sale" (Macdonell).

विन्दामि - विद् to attain, लट् I Person Singular; see notes on मादयन्ति in Mantra 1 for accent.

2.3.5.(iv) अन्ये जायां, etc.

Saṃhitāpāṭha	Padapāṭha
अन्ये जायां परि मृशन्त्यस्य	अन्ये। जायाम्। परि। मृशन्ति। अस्य।
यस्यागृधद्वेदने वाज्य १ क्षः।	यस्य। अगृधत्। वेदने। वाजी। अक्षः।
पिता माता भ्रातर एनमाहुर्	पिता। माता। भ्रातरः। एनम्। आहुः।
न जानीमो नयता बद्धमेतम्।।४।।	न। जानीमः। नयत। बद्धम्। एतम्।।४।।

TRANSLATION

"Other embrace the wife of him for whose possessions the victorious die has been eager. Father, mother, brothers say of him, 'we know him not, lead him away bound." (Macdonell).

Notes : परि मृशन्ति - परि + मृश् - to touch, लट् III Person Plural; the meaning taken by Macdonell is "embrace", Sāyaṇa does not mean this; he takes it as touching the

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gambler's wife, as the gamblers who have won drag her by hair, etc., to claim what is due to them. See notes on विभाति in Mantra 1 of the Agnisūkta for accent.

अगृधत् - गृध् to be greedy, लङ् III Person Singular; the verb is accented because it is in a subordinate clause introduced by यत् - यद्वृत्तान्नित्यम्। (Pā. 8.1.66).

वेदने - धने (Sāyaṇa); "possessions" (Macdonell).

जानीमः - ज्ञा to know, लट् I Person Plural; जा is substituted for ज्ञा - ज्ञाजनोर्जा। (Pā. 7.3.79). See notes on मादयन्ति in Mantra 1 for accent.

नयत - नी to lead, लोट् II Person Plural; the verb is accented because it begins a new sentence and the conjunction च is not used चादिलोपे विभाषा। (Pā. 8.1.63).

2.3.5.(v) यदादीध्ये, etc.

Saṃhitāpāṭha	Padapāṭha
यदादीध्ये न दविषाण्येभिः	यत्। आऽदीध्ये। न। दविषाणि। एभिः।
परायद्भ्योऽव हीये सखिभ्यः।	परायत्ऽभ्यः। अव। हीये। सखिऽभ्यः।
न्युप्ताश्च बभ्रवो वाचमक्रतँ	निऽउप्ताः। च। बभ्रवः। वाचम्। अक्रत।
एमीदेषां निष्कृतं जारिणीव॥५॥	एमि। इत्। एषाम्। निःऽकृतम्। जारिणीऽइव॥५॥

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TRANSLATION

"When I think to myself, 'I will not go with them; I shall be left behind by my friends as they depart (to play); and the brown ones, thrown down, have raised their voices, I go straight, like a courtesan, to their place of assignation." (Macdonell).

Notes : आदीध्ये - अ + धी - to think, लट् I Person Singular; the verb is accented because it is connected with the निपात यत् - निपातैर्यद्यदिहन्तकुविन्नेच्चेच्चण्कच्चिद्यत्रयुक्तम्। (Pā. 8.1.30). When the verb is accented, the Preposition which is compounded with the verb (तिङन्तोत्तरपदसमास in veda by the योगविभाग of the Sūtra सह सुपा as सह) is unaccented - तिङि चोदात्तवति। (Pā. 8.1.71).

दविषाणि - दिव् to gamble, to play, लेट् I Person Singular. Sāyaṇa has explained this in two ways - न दूये, न परितपामि यद्वा ---- न देविष्यानि, Macdonell takes it as from दो - to go.

एभिः - with these friends, the other gamblers.

परायद्भ्यः - स्वयमेव परामच्छद्भ्यः who are going away on their own accord (Sāyaṇa); see notes on सखिभ्यः in Mantra 2 above.

अव ---- हीये - हा to leave, कर्मणि लट् I Person Singular, see notes on वि भाति in Mantra 1 of the Agnisūkta.

न्युप्ताः - नि + उप्तः, ; in the Saṃhitāpātha which is accented (Udātta by उपसर्गाश्चाभिवर्जम् - Phiṭ Sūtra, 81) is followed by उ which is अनुदात्त। By यण् (or क्षैप्र) सन्धि नि + उ become न्यु। This न्यु gets Svarita called क्षैप्रस्वरित - उदात्तस्वरितयोर्यणः स्वरितोऽनु-

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दात्तस्य। (Pā. 8.2.4). उप्ता: is a भूत कर्मणि कृदन्त (Past Passive Participle) from वप् to strew + क्त। (there is सम्प्रसारण of the root).

अक्रत - कृ to do, लुङ् III Person Plural; it is accented because it is associated with निपात यत्. See notes on आदीध्ये above.

निष्कृतम् - the place of assignation (स्थानम् - Sāyaṇa it means संकेतस्थानम्)

जारिणीव - इवेन नित्यसमासः विभक्त्यलोपः पूर्वपदप्रकृतिस्वरत्वं च वाच्यम्। (वार्तिकम्).

2.3.5.(vi) सभामेति कितवः, etc.

Saṃhitāpāṭha	Padapāṭha
सभामेति कितवः पृच्छमानो	सभाम्। एति। कितवः। पृच्छमानः।
जेष्यामीति तन्वा३ शूशुजानः।	जेष्यामि। इति। तन्वा। शूशुजानः।
अक्षासो अस्य वि तिरन्ति कामं	अक्षासः। अस्य। वि। तिरन्ति। कामम्।
प्रतिदीव्ने दधत आ कृतानि।।६।।	प्रतिऽदीव्ने। दधतः। आ। कृतानि।।६।।

TRANSLATION

"The gambler goes to the assembly hall, asking himself, 'I shall conquer, trembling with his body. The dice run counter to his desire, bestowing on his adversary at play the lucky throws." (Macdonell).

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Notes : पृच्छमानः - प्रच्छ Present Participle with शानच्, पृच्छन् (Sāyaṇa). As explained by Sāyaṇa the gambler asks as to who was that rich man whom he would defeat in gambling - कोऽत्रास्ति धनिकस्तं जेष्यामीति पृछमानः।

तन्वा ३ शूशुजानः - See notes on के ३ दानीम् in Mantra 7 of the Savitṛsūkta (Block I - Unit 3). शूशुजानः - शोशुचानः दीप्यमानः (Sāyaṇa). Obviously Sāyaṇa takes it as Present Participle of शुच् to purify. Macdonell says that its meaning is doubtful as it occurs here only; he has translated it as "trembling". It is a Perfect Participle with कानच् - लिटः कानज्वा। (Pā. 3.2.106).

अक्षासः - अक्षाः, असुक् आगम to जस् - आज्जसेरसुक्। (Pā. 7.1.50).

वि तिरन्ति - वि + तृ to run counter, लट् III Person Plural; see notes on वि भाति in Mantra 1 of the Agnisūkta. Sāyaṇa explains as वर्धयन्ति।

प्रति दीव्ने - चतुर्थी Singular of प्रतिदीवन्, an adversary in gambling.

दधतः - धा to put Present Participle with शतृ, प्रथमा बहुवचन form, to be taken with अक्षासः।

कृतानि - कृत dice are the lucky ones; Sāyaṇa generally explains it as देवनोपयुक्तानि कर्माणि।

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2.3.5.(vii) अक्षास इदङ्कुशिनो, etc.

Saṃhitāpāṭha	Padapāṭha
अक्षास इदङ्कुशिनो नितोदिनो	अक्षासः। इत्। अङ्कुशिनः। निऽतोदिनः।
निकृत्वानस्तपनास्तापयिष्णवः।	निऽकृत्वानः। तपनाः। तापयिष्णवः।
कुमारदेष्णा जयतः पुनर्हणो	कुमारऽदेष्णाः। जयतः। पुनःऽहनः।
मध्वा संपृक्ताः कितवस्य बर्हणा।।७।।	मध्वा। सम्ऽपृक्ताः। कितवस्य। बर्हणा।।७।।

TRANSLATION

"The dice are hooked, piercing, deceitful, burning and causing to burn, presenting gifts like boys, striking back the victors, sweetened with honey by magic power over the gambler." (Macdonell).

Notes : अक्षासः - See notes on this word in Mantra 6.

अङ्कुशिनः-अङ्कुशवन्तः (Sāyaṇa); "hooked" (Macdonell).

नितोदिनः - नितोदवन्तः (Sāyaṇa); "piercing" (Macdonell).

निकृत्वानः - पराजये निकर्तनशीलाः, छेत्तारो वा (Sāyaṇa); deceitful (Macdonell).

तपनाः - पराजये कितवस्य सन्तापकाः (Sāyaṇa); causing the gambler to pain others by his losses (Macdonell).

कुमारदेष्णाः - धनदानेन धन्यतां लम्भयन्तः कुमारान् दातारो भवन्ति, they become the givers of Kumāras (lucky gamblers) by making them blessed by conferring wealth on them (Sāyaṇa); Macdonell takes it as कुमारवत् देष्णाः and translates it

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as "presenting gifts like boys; giving gifts and taking them back like the children."

जयतः - Sāyaṇa takes it as षष्ठी एकवचन of जयत् and construes it with कितवस्य, Macdonell takes it as द्वितीया plural with पुनर्हणः "striking back the victors."

सम्पृक्तः - सम् + पृच् to mix; Past Passive Participle (भूत कर्मणि कृदन्त) with क्त। The Prepositions (Gati) retains its accent before a क्तान्त - गतिरनन्तरः (.Pā 6.2.49).

बर्हणा - परिवृद्धेन सर्वस्वहरणेन (Sāyaṇa); "by magic power" (Macdonell).

(Mantras 8 to 14 of this Sūkta will be studied in Block II - Unit 4, i.e., next Unit).

2.3.6 QUESTIONS

2.3.6.1 Write an essay on the characteristics of Agni.

2.3.6.2 Write grammatical notes on -

सुदक्षः, घृतप्रतीकः, दिविस्पृशा, पुरोहितम्, सीदत् नि, जायसे, असंमृष्टः, सुक्रतुः, भरन्ते, हव्यवाहनः, अवनीः, शिश्रियाणम्, मथ्यमानः, मौजवतस्य, वर्वृतानाः, मिमेथ, अगृधत्, आदीध्ये, न्युप्तः, तन्वा ३ शूशुजानः, अक्षासः, संपृक्तः।

2.3.6.3 Give the meanings of -

सुविताय, द्युमत्, केतुम्, सुक्रतुः, विवस्वतः, मन्द्रः, कविक्रतुम्, मनीषा, शवसा, प्रावेपाः, इरिणे, विभीदकः, एकपरस्य, जरतः, वस्न्यस्य, न्युप्ताः, कितवः, प्रतिदीव्ने, कुमारदेष्णाः।

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UNIT - 4

VEDIC SŪKTA

AKṢASŪKTA (Contd.) AND BHĀVAVṚTTASŪKTA

2.4.1 Study of Mantras 8 - 14 of the Akṣasūkta [2.4.1.(viii) - (xiv)]

2.4.2 Lamentations of the Gambler

2.4.3 Introduction to the Bhāvavṛttasūkta (X.129).

2.4.4 Mantra-wise study of the Bhāvavṛttasūkta [2.4.4.(i) - (vii)]

2.4.5 The Hymn of creation

2.4.6 Exercises and Questions

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UNIT - 4

VEDIC SŪKTA

AKṢASŪKTA (Contd.) AND BHĀVAVṚTTASŪKTA

2.4.1 STUDY OF MANTRAS 8 - 14 OF THE AKṢASŪKTA

2.4.1.(viii) त्रिपञ्चाशः क्रीळति, etc.

Saṃhitāpāṭha	Padapāṭha
त्रिपञ्चाशः क्रीळति व्रात एषां	त्रिऽपञ्चाशः। क्रीळति। व्रातः। एषाम्।
देव इव सविता सत्यधर्मा।	देवःऽइव। सविता। सत्यऽधर्मा।
उग्रस्य चिन्मन्यवे ना नमन्ते	उग्रस्य। चित्। मन्यवे। न। नमन्ते।
राजा चिदेभ्यो नम इत्कृणोति।।८।।	राजा। चित्। एभ्यः। नमः। इत्। कृणोति।।८।।

TRANSLATION

"Their host of three fifties plays like god Savitṛ whose laws are true; they bow not before the wrath of even the mighty; even a king pays them obeisance." (Macdoenll).

Notes : त्रिपञ्चाशः - Sāyaṇa says that it means fifty three - त्र्यधिकपञ्चाशत्संख्याकः। It is a द्वन्द्व compound - त्रयश्च पञ्चाशच्च। It has समासान्तोदात्त - समासस्य। (Pā. 6.1.223). But according to Macdonell, it should be taken as meaning three fifties (i.e., one hundred and fifty), because, as he remarks, that is the number of dice normally used. Sāyaṇa also remarks saying - "प्रायेण तावद्भिरक्षैर्दीव्यन्ति हि" (i.e., 53).

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क्रीळति - क्रीड् to play, लट् III Person Singular; ड between vowels is read as ळ - अज्मध्यस्थडकारस्य ळकारं बह्वृचा जगुः। It is unaccented because it is a verb in the principal clause not in the beginning of a Pāda - तिङतिङः। (Pā. 8.1.28).

देव इव सविता - Sāyaṇa explains these words saying that just like God Savitṛ (Sūrya) moves in the world, so the host of dice moves on the dice-board. But Macdonell explains the comparison in a different way with reference to what is stated in the second half of the Mantra. The point of comparison is that the action of dice is as independent of the will of others as the action of Savitṛ who observes fixed laws of his own and whose will and independent dominion no being, not even Indra, Varuna, Mitra, Aryaman, Rudra can resist.

सत्यधर्मा - सत्यमेव धर्मः यस्य सः, a Bahuvrīhi compound; अनिच् comes after धर्म preceded by a single पूर्वपद - धर्मादनिच् केवलात्। (Pā. 5.4.124). The original accent of the first member in a Bahuvrīhi compound is always retained - बहुव्रीहौ प्रकृत्या पूर्वपदम्। (Pā. 6.2.1).

ना - As noted by Macdonell, this is the only example of the lengthening of न metrically in the Ṛgveda.

नमन्ति - नम् to bend, लट् III Person Plural; the verb is unaccented. See notes on क्रीळति above.

कृणोति - कृ to do, लट् III Person Singular; instead of उ - विकरण of तनादि, श्नु - विकरण of स्वादिगण has come - स्वादिभ्यः श्नुः। (Pā. 3.1.71). This is a Vedic peculiarity - व्यत्ययो बहुलम्। (Pā. 3.1.85).

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2.4.1.(ix) नीचा वर्तन्त उपरि, etc.

Saṃhitāpāṭha	Padapāṭha
नीचा वर्तन्त उपरि स्फुरन्त्य्	नीचाः। वर्तन्ते। उपरि। स्फुरन्ति।
अहस्तासो हस्तवन्तं सहन्ते।	अहस्तासः। हस्तऽवन्तम्। सहन्ते।
दिव्या अङ्गारा इरिणे न्युप्ताः।	दिव्याः। अङ्गाराः। इरिणे। निऽउप्ताः।
शीताः सन्तो हृदयं निर्दहन्ति।।९।।	शीताः। सन्तः। हृदयम्। निः। दहन्ति।।९।।

TRANSLATION

"They roll down, they spring upward. Though without hands, they overcome him that has hands. Divine coals thrown down upon the gaming-board, being cold, they burn up the heart." (Macdonell).

Notes : नीचाः - (एते अक्षाः) निचीनस्थले (वर्तन्ते) - (Sāyaṇa). It refers to the rolling down of dice.

वर्तन्ते - वृत् to turn, लट् III Person Plural; see notes on क्रीळति in Mantra 8 for accent.

उपरि स्फुरन्ति - Sāyaṇa has explained this as - (तथापि) --- पराजयात् भीतानां द्यूतकराणां हृदयस्योपरि स्फुरन्ति, they flash on the hearts of the gamblers who are afraid of defeat; "spring upwards" (Macdonell).

अहस्तासः हस्तवन्तं सहन्ते - the antithesis is very charming. अहस्तासः - न विद्येते हस्तौ येषां ते अहस्ताः, there is असुक् for जस् - आज्जसेरसुक्। (Pā 7.1.50) - अहस्तासः। A नञ् बहुव्रीहि, like सु बहुव्रीहि, is अन्तोदात्त - नञ्सुभ्याम् (Pā 6.2.172). The सुप्-प्रत्यय is

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अनुदात्त-अनुदात्तौ सुप्पितौ। (Pā 3.1.8). सहन्ते - सह् to tolerate, लट् III Person Plural; see notes on क्रीळति in Mantra 8 for accent.

दिव्याः अङ्गाराः - दिवि भवा अप्राकृता ---- अङ्गारसदृशाः (Sāyaṇa); Macdonell says that this alludes to the magic power of the dice over the gambler. The dice are compared to the charcoal lying in a hollow, vide (5.3.1.10) - अधिदेवनं वा अग्निस्तस्य एते अङ्गाराः यदक्षाः; the gambling-boad is fire, the dice are its coals.

न्युप्ताः - See notes on the same word in Mantra 5 of this (Block II - Unit 3).

शीताः सन्तो हृदयं निर्दहन्ति - the antithesis is nice.

2.4.1.(x) जाया तप्यते, etc.

Saṃhitāpāṭha	Padapāṭha
जाया तप्यते कितवस्य हीना	जाया। तप्यते। कितवस्य। हीना।
माता पुत्रस्य चरतः क्व स्वित्।	माता। पुत्रस्य। चरतः। क्व। स्वित्।
ऋणावा बिभ्यद्धनमिच्छमानो।	ऋणऽवा। बिभ्यत्। धनम्। इच्छमानः।
ऽन्येषामस्तमुप नक्तमेति।।१०।।	अन्येषाम्। अस्तम्। उप। नक्तम्। एति।।१०।।

TRANSLATION

"The forsaken wife of the gambler is grieved, the mother (too) of the son that wanders who knows where;

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Indeed, fearing, desiring money he approaches at night the house of others." (Macdonell).

Notes : तप्यते - तप् to grieve, कर्मणि लट् III Person Singular; see notes on क्रीळति in Mantra 8 for accent.

हीना - हा + क्त + टाप् (स्त्रीप्रत्यय) ; न is substituted for त after a verb with ओत् as इत् - ओहाक् + क्त, हा + न + टा (अ) = हीना। Vide ओदितश्च। (Pā. 8.2.45). कितवस्य हीना - forsaken wife of the gambler. क्वस्वित् - क्वापि, क्वस्वित् चरतः - "of the son that wanders who knows where क्व has जात्यस्वरित।

ऋणावा - with वनिप् - छन्दसीवनिपौ च वक्तव्यौ (वार्तिक under Pā. 5.2.122). The second syllable is here metrically lengthened. The short syllable is restored in the Padapāṭha.

विभ्यत् - Present Participle of भी - to fear.

अस्तम् - गृहम् (Sāyaṇa) - 'अस्तं पस्त्यम्' (Nighaṇṭu, III.4) इति गृहनामसु पाठात् (Sāyaṇa).

उप --- एति - इ to go, लट् III Person Singular with उप; see notes on वि --- भाति in Mantra 1 of the अग्निसूक्त - (Block II - Unit 3). Sāyaṇa says that the gambler approaches the house of others probably for stealing - चौर्यार्थम् उपगच्छति।

2.4.1.(xi) स्त्रियं दृष्ट्वाय कितवं, etc.

Saṃhitāpāṭha	Padapāṭha
स्त्रियं दृष्ट्वायं कितवं ततापा-	स्त्रियम्। दृष्ट्वाय। कितवम्। ततापा।

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न्येषां जायां सुकृतं च योनिम्।	अन्येषाम्। जायाम्। सुऽकृतम्। च। योनिम्।
पूर्वाह्णे अश्वान्युयुजे हि बभ्रून्-	पूर्वाह्णे। अश्वान्। युयुजे। हि। बभ्रून्।
सो अग्नेरन्ते वृषलः पपाद।।११।।	सः। अग्नेः। अन्ते। वृषलः। पपाद।।११।।

TRANSLATION

"It pains the gambler when he sees a woman, the wife of others, and their well-ordered home. Since he yokes the brown horses in the morning, he falls down (in the evening) near the fire, a beggar." (Macdonell).

Notes : दृष्ट्वाय - क्त्वाप्रत्यय gets यक् (य) as आगम-क्त्वो यक्। (Pā. 7.1.47).

कितवम् - द्वितीयाविभक्तिप्रत्यय is added for प्रथमा; कितवः।

ततापं - तप् to grieve, लिट्, III Person Singular. See notes on क्रीळति in Mantra 8 for accent.

सुकृतम् - सु + कृ + क्त ; सु, a Preposition (गति) retains its accent before a क्तान्त in a Tatpuruṣa compound - गतिरनन्तरः। (Pā. 6.2.49).

अन्येषां ---- योनिम् - मम जाया दुःखिता गृहश्चासंस्कृतम् इति ज्ञात्वा ततापं। The gambler is grieved on seeing the wife of others who is happy and their well-ordered home (yoni); this is because he remembers how his wife was unhappy and his house was in disorder.

बभ्रून् अश्वान् - the brown horses, i.e., the dice.

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युयुजे - युज् to yoke, लिट् III Person Singular; see notes क्रीळति in Mantra 8 for accent.

बभूवन्त्सः - when a final न is followed by स, there is in some cases the त augment - नश्च। (Pā. 8.3.30).

वृषलः - वृषलकर्मा (Sāyaṇa); "a beggar" (Macdonell).

पपाद - पद् to fall, लिट् III Person Singular; see notes on क्रीळति in Mantra 8.

अग्नेरन्ते पपाद - अग्नेः समीपे शीतार्तः सन् शेते - (Sāyaṇa).

2.4.1.(xii) यो वः सेनानीर, etc.

Saṃhitāpāṭha	Padapāṭha
यो वः सेनानीर्महतो गणस्य	यः। वः। सेनाऽनीः। महतः। गणस्य।
राजा व्रातस्य प्रथमो बभूव।	राजा। व्रातस्य। प्रथमः। बभूव।
तस्मै कृणोमि न धना रुणध्मि	तस्मै। कृणोमि। न। धना। रुणध्मि।
दशाहं प्राचीस्तदृतं वदामि।।१२।।	दश। अहम्। प्राचीः। तत्। ऋतम्। वदामि।।१२।।

TRANSLATION

"To him who as the general of your great throng, as king has become the first of your host, I stretch forth my ten fingers - 'I withhold no money' - this is truth I say." (Macdonell).

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Notes : सेनानीः - सेनां नयतीति, सेना + नी + क्विप् ; नीः is a कृदन्त; it retains its accent after a गति, कारक or उपपद in a Tatpuruṣa - गतिकारकोपपदात् कृत् (Pā. 6.1.139). It refers to the chief die.

बभूव - भू to be, लिट् III Person Singular; it is accented because it connected with यद् वृत्तान्नित्यम्। (Pā. 8.1.66).

कृणोमि - कृ to do, लट् I Person Singular; see notes on कृणोति in Mantra 8. Sāyaṇa takes this in the sense of अञ्जलिं करोमि, "I fold my hands in reverence; but Macdonell takes it with दश प्राचीः and translates as, "I put the ten (fingers) forward, i.e., I stretch my two hands."

धना - धनानि, शि substitution for जस् and शस् is optional in veda - शेश्छन्दसि बहुलम्। (Pā. 6.1.70).

रुणध्मि - रुध् to withhold, लट् I Person Singular; the verb is not accented; see notes on क्रीळति in Mantra 8 for accent; so is वदामि।

2.4.1.(xiii) अक्षैर्मा दीव्यः, etc.

Saṃhitāpāṭha	Padapāṭha
अक्षैर्मा दीव्यः कृषिमित्कृषस्व	अक्षैः। मा। दीव्यः। कृषिम्। इत्। कृषस्व।
वित्ते रमस्व बहु मन्यमानः।	वित्ते। रमस्व। बहु। मन्यमानः।

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तत्र गावः कितव तत्र जाया	तत्र। गावः। कितव। तत्र। जाया।
तन्मे वि चष्टे सवितायमर्यः ।।१३।।	तत्। मे। वि। चष्टे। सविता। अयम्। अर्यः ।।१३।।

TRANSLATION

"Play not with dice; ply thy tillage; rejoice in thy property, thinking much of it; there are thy cattle, O gambler, there thy wife: This Savitṛ here, the noble, reveals to me." (Macdonell).

Notes : दीव्यः - दिव् to play, विधिलिङ् II Person Singular, it is to be taken with मा। See notes on क्रीळति in Mantra 8 for accent.

कृषस्व, रमस्व - कृष् to till, रम् to enjoy, लोट् II Person Singular forms. See notes on क्रीळति in Mantra 8 above.

कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः - कृष्यां सम्पादिते धने रतिं कुरु (Sāyaṇa); स्वल्प एवोपार्जिते बहु एवेतदिति मन्यमानः, मा वित्तलोभेन दीव्यः, निजमपि वित्तं हारयिष्यसि - (Durgācārya) - Whatever little that is earned, think high of that; do not play dice with greed for money, you will lose your own money.

कितव - a Vocative not in the beginning of a Pāda; It is unaccented - आमन्त्रितस्य च। (Pā. 8.1.19).

तत् - एव धर्मरहस्यम् the secret of Dharma.

वि चष्टे - वि + चक्ष् to speak, लट् III Person Singular; see notes on वि भाति in Mantra 1 of Agnisūkta (Block II - Unit 3).

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2.4.1.(xiv) मित्रं कृणुध्वं, etc.

Saṃhitāpāṭha	Padapāṭha
मित्रं कृणुध्वं खलु मृळता नो	मित्रम्। कृणुध्वम्। खलु। मृळत। नः।
मा नो घोरेण चरताभि धृष्णु।	मा। नः। घोरेण। चरत। अभि। धृष्णु।
नि वो नु मन्युर्विशतामरातिर्	नि। वः। नु। मन्युः। विशताम्। अरातिः।
अन्यो बभ्रूणां प्रसितौ न्वस्तु।।१४।।	अन्यः। बभ्रूणाम्। प्रऽसितौ। नु। अस्तु।।१४।।

TRANSLATION

"Pray make friendship, be gracious to us. Do not forcibly bewitch us with magic power. Let your wrath, your enmity now come to rest. Let another now be in the toils of the brown ones." (Macdonell).

Notes : कृणुध्वम् - कृ to do, लोट् II Person Plural; see notes on कृणोति in Mantra 8; see also notes on क्रीळति in Mantra 8 for accent.

मृळत - मृड् to be merciful, लोट् II Peson Plural, it is accented because it begins a sentence without the use of च to join the two sentences - चादिलोपे विभाषा। (Pā. 8.1.63). ड between vowels is read as ळ, see notes on क्रीळति in Mantra 8.

चरत अभि - The Preposition can come even after the verb in veda - छन्दसि परेऽपि। (Pā. 1.1.81). Among the Prepositions अभि alone is अन्तोदात्त - उपसर्गाश्चाभिवर्जम्। (Phiṭ Sūtra, 81). See notes on क्रीळति in Mantra 8 for accent.

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धृष्णु - धृष्णुना, there is प्रथमाप्रत्यय for तृतीयाप्रत्यय, नि ---- वि शताम् - विश् to enter, लोट् III Person Dual, नि + विश् to come to rest. This verb is connected with मन्यु: (anger) and अराति: (enmity); see notes on वि --- भाति in Mantra 1 of the Agnisūkta (Block II - Unit 3).

प्रसतौ - "in the toils" (Macdonell).

न्वस्तु - नु + अस्तु ; see notes on न्युप्त: in Mantra 5 of the Akṣasūkta (Block II - Unit 3) for accent.

2.4.2 THE LAMENT OF GAMBLER

In Ṛgveda, there are several references to gamblers and gambling. It appears that gambling was a dear vice (vyasana) of our ancient people. The present hymn of the gambler is the lament of a gambler, who could not resist the temptation of the dice and who brought ruin on himself and his family on account of that fascination.

The hymn begins with the description of the Akṣas (called Vibhīdakas, dice) that they are born from the lofty Vibhīdaka tree. They gladden the gambler as they roll on the dice-board and please him like the draught of the Soma from the Mujavant mountain. This is followed by the lament of the gambler and an advice in the end to resist the fascination for gambling and get on with one's life.

The gambler who has lost everything, remembers how he has lost domestic happiness due to his fascination

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for gambling. He recollects how his wife was kind to him and his friends and how she never scoulded him before. Such a devoted wife was driven away by him for the sake of the dice. As a result of that weakness, his mother-in-law hated him and his wife drove him away. He realises how a man in distress like him found none to pity him. In that state he was looked upon as one, who was no use like an aged horse for sale. The wife of the gambler was treated badly by the other people, who held her by her hair to snatch the ornaments in return for the gambler's debts. This is the plight of a gambler whose possessions are greedily looked upon by the die. His mother, father, brother say of him that they did not know him and urge the police to take him away bound.

The wife of the gambler was grieved, his mother also grieved for him because he wandered without revealing his whereabouts, because he would approach the house of others, as he was indebted and desired money, at night. He is pained to see woman, the wife of others and their well-ordered home, because he used to remember then how his wife was suffering due to his weakness and how he was responsible for spoiling the happiness of his house, which was in utter disorder due to his waywardness.

The gambler describes the magic effect which the

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dice wields on him. When he thought to himself that he would not go with his friends to play and that he would be left behind by them, the noise of the dice thrown down on the dice-board would make him to go straight to the gambling house, like a courtezan to the place of assignation (Saṅketasthāna). The gambler went to the gambling place with the hope of winning trembling at the same time with his body. But the dice run counter to his desire and bestow victory on his adversary.

This is the reason why he compares the dice as having the tridents, the piercing ends, deceitful and burning effect. They take back what they give like a child. They strike back the victors. Yet they have the magic power over the gamblers as if they are sweetened by honey. They are a host of fifty three playing true to their laws which are as true as those of Savitṛ.

They are not under the control of any body. They do not bow before the anger of anybody, be he even a mighty person. On the other hand even a king bows before them in respect. They roll down and spring upward. Although they are without hands, they overcome him who has hands. They are verily the divine coal which are cold when they are thrown down on the dice-board. But they burn the heart of the gambler.

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The hymn ends in a didactic note saying that nobody should play with dice, while everybody should till the land, and that everybody should rejoice in his own belongings thinking much of them. If this is done, there will be all welfare, a loving wife and a host of cattle. This is the message of Savitṛ to all men :

अक्षैर्मा दीव्यः कृषिमित्कृषस्व

वित्ते रमस्व बहु मन्यमानः।

तत्र गावः कितव तत्र जाया

तन्मे वि चष्टे सवितायमर्यः।।

2.4.3 INTRODUCTION TO THE BHĀVAVṚTTASŪKTA

This is the 129th Sūkta of the 10th Maṇḍala of the Ṛgveda. Its Ṛṣi is Prajāpati Paramēṣṭhin. It is called भाववृत्तसूक्त. It deals with the question of the creation of the world. Hence, it is called as the Hymn of creation by Macdonell. Consisting of 7 Mantras in Triṣṭubh metre, it is the most important among the hymns containing cosmogonic and philosophical content. It is the most difficult one also to understand. Its content has close affinity with the Upaniṣadic conception of Brāhman.

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2.4.4 MANTRA-WISE STUDY OF THE BHĀVAVṚTTASŪKTA

2.4.4.(i) नासदासीन्नो सदासीत्, etc.

Saṃhitāpāṭha	Padapāṭha
नासदासीन्नो सदासीत्तदानीं	न। असत्। आसीत्। नो इति। सत्। आसीत्। तदानीम्।
नासीद्रजो नो व्योमा परो यत्।	न। आसीत्। रजः। नो इति। विऽओम। परः। यत्।
किमावरीवः कुह कस्य शर्मन्न-	किम्। आ। अवरीवरिति। कुह। कस्य। शर्मन्।
अम्भः किमासीद्गहनं गभीरम्।।१।।	अम्भः। किम्। आसीत्। गहनम्। गभीरम्।।१।।

TRANSLATION

"There was not the non-existent nor the existent then; there was not the air nor the heaven which is beyond. What did it contain ? Where ? In whose protection ? Was there water unfathomable, profound ?" (Macdonell).

Notes : असत् - शशविषाणवन्निरुपाख्यम्, that which was indescribable like hare's horn (Sāyaṇa), "non-existent" (Macdonell).

आसीत् - अस् to be, लङ् III Person Singular; see notes on क्रीळति in Mantra 8 of Akṣasūkta for accent.

सत् - निर्वाच्यम्, that which can be described, (Sāyaṇa); "existent" (Macdonell).

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तदानीम् - प्रलयदशायाम्, in the state of annihilation (Sāyaṇa); "before creation" (Macdonell). According to Sāyaṇa, the original cause of the world was not असत् in the sense that it was indescribable, for if it were indescribable (निरुपाख्य), creation would not have emerged from such a cause. Nor was it सत् in the sense that it was describable at that time. The same idea of सदसत् is referred to in the Śatapatha Brāhmaṇa (X.5.3.1); नैव वा इदमग्रे सद् आसीत् नैव असदासीत्।

नो - it is a प्रगृह्य - ओत् (Pā. 1.1.15).

रजः - सामान्यापेक्षम् एकवचनम् (Sāyaṇa); लोकाः - the worlds under the sky, पाताल, etc., upto पृथिवी did not exist; लोकाः रजांस्युच्यन्ते (Nirukta, IV.10).

व्योम - वि + ओम; there is क्षैप्रस्वरित on account of क्षैप्रसन्धि (यण्) - उदात्तस्वरितयोर्यणः स्वरितोऽनुदात्तस्य (Pā. 8.2.4).

परः - (व्योम्नः) परस्ताद् उपरिदेशे द्युलोकप्रभृति सत्यलोकान्तम् (न आसन्), the world above the sky, heaven to Satyaloka did not exist (Sāyaṇa).

आवरीवः - आ + अवरीवः - to indicate that the विसर्ग stands for an original रेफ, there is इतिकरण in the Padapāṭha; it means आवरणीयम् (Sāyaṇa). आ + वृ to cover, यङ्लुगन्त लट्, III Person Singular. The preposition, is separated and accented while the verb in the principal clause is unaccented - व्यवहिताश्च (Pā. 1.4.82); उपसर्गाश्चाभिवर्जम्। (आद्युदात्त - फिट् सूत्र, 81); तिङतिङः। (Pā. 8.1.28).

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कुह - कुत्र, किम् + ह in the sense of सप्तमी, कु is substituted for किम् - वा ह च च्छन्दसि। (Pā. 5.3.13); कु तिहोः। (Pā. 7.2.104).

कस्य शर्मन् - कस्य वा भोक्तुर्जीवस्य शर्मणि, सुखदुःखसाक्षात्कारलक्षणे भोगे, in the experience of joy and sorrow in the case of which enjoyer ? शर्मन् - this is a case of लुक् of the सप्तमीविभक्ति - सुपां सु-लुक् - पूर्वसवर्णा, etc. (Pā. 7.1.39). What is said here is that there was no जीव। Thus there was neither भोज्यप्रपञ्च nor भोक्तृप्रपञ्च then (Sāyaṇa).

अम्भः किम् आसीत् - vide आपो वा इदमग्रे सलिलमासीत् (Taittirīya Saṃhitā, VII.1.5.1). On this ground there is a possibility of assuming the existence of water then.

गहनम् - दुष्प्रवेशम् (Sāyaṇa); "unfathomable" (Macdonell).

गभीरम् - दुरवस्थानम्, अत्यगाधम् (Sāyaṇa); "profound" (Macdonell). Even water did not exist - this is implied here.

2.4.4.(ii) न मृत्युरासीदमृतं न, etc.

Saṃhitāpāṭha	Padapāṭha
न मृत्युरासीदमृतं न तर्हि	न। मृत्युः। आसीत्। अमृतम्। न। तर्हि।
न रात्र्या अह्न आसीत्प्रकेतः।	न। रात्र्याः। अह्नः। आसीत्। प्रऽकेतः।
आनीदवातं स्वधया तदेकं	आनीत्। अवातम्। स्वधया। तत्। एकम्।
तस्माद्धान्यन्न परः किं चनास।।२।।	तस्मात्। ह। अन्यत्। न। परः। किम्। चन। आस।।२।।

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TRANSLATION

"There was not death nor immortality then. There was not beacon of night, nor of day. That one breathed, windness, by its own power. Other than that there was not anything beyond." (Macdonell).

Notes : तर्हि - तस्मिन् प्रतिसंहारसमये, then, at that time of annihilation (Sāyaṇa); "then" (Macdonell).

न मृत्युः, अमृतं न - ननु उक्तस्य प्रतिसंहारस्य संहर्त्रपेक्षत्वात् स एव संहर्ता विद्यते इत्याह - न मृत्युरासीत्, ननु यदि स न आसीत् तर्हि तदभावकृतम् अमृतं - स्यात्, तत्राह - अमृत न तर्हि इति ; it may be contended that since destruction requires a destroyer there must have been मृत्यु (death) as the destroyer, to this the reply is that there was no मृत्यु; then it may be further contended that in that case there would have been अमृत (immortality) which is the result of the absence of मृत्यु, to this the answer is that there was no अमृत also.

न रात्र्या अह्न आसीत् प्रकेतः - it may be contended here that there might have been काल (time) which is the substratum of all. To this the reply is that there was no "sign" of night or of day, i.e., that there was no sun and moon, the signs of day and night. Through this all time is rejected.

आनीदवातं स्वधया तदेकम् - without air, It was breathing by its own स्वधा (= शक्ति, power). This shows that the Supreme, which is called तत् was endowed with शक्ति; it was inseparable, inherent Śakti. आनीत् - अन् to breathe, लङ् III Person Singular; it is accented because it is in the beginning

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of a Pāda. अवातम् - न विद्यते वातं यस्मिन् तत्, a Bahuvrīhi compound; in this, the last syllable is accented after नञ् or सु - नञ्सुभ्याम्। (Pā. 6.2.172). स्वधया - तृतीया एकवचन of स्वधा। स्वस्मिन् धीयते ध्रियते, आश्रित्य वर्तते, इति स्वधा, माया (Sāyaṇa); "its power" (Macdonell). With that माया शक्ति, Brahman was without parts and one only - तया तद् ब्रह्मैकम् अविभागापन्नम् आसीत् (Sāyaṇa).

तस्माद्धान्यन्न परः किं चनास - तस्मात् ह अन्यत् न परः किं चन आस - पूर्वोक्तमायासहिताद् ब्रह्मणः (अन्यत्) किमपि वस्तु भूतभौतिकात्मकं जगत् (न आसीत्) - (Sāyaṇa). आस - अस् to be, लिट् III Person Singular. The substitution of भू for अस् is optional in Veda - छन्दस्युभयथा। (Pā. 6.4.86); in classical Sanskrit it is regular - अस्तेर्भूः। (Pā. 2.4.52). This verb is unaccented - तिङतिङः। (Pā. 8.1.28).

2.4.4.(iii) तम आसीत्तमसा, etc.

Saṃhitāpāṭha	Padapāṭha
तम आसीत्तमसा गूळ्हमग्रे	तमः। आसीत्। तमसा। गूळ्हम्। अग्रे।
ऽप्रकेतं सलिलं सर्वमा इदम्।	अप्रऽकेतम्। सलिलम्। सर्वम्। आः। इदम्।
तुच्छ्येनाभ्वपिहितं यदासीत्	तुच्छ्येन। आभु। अपिऽहितं। यत्। आसीत्।
तपसस्तन्महिनाजायतैकम्।।३।।	तपसः। तत्। महिना। अजायत। एकम्।।३।।

TRANSLATION

"Darkness was in the beginning hidden by darkness;

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indistinguishable, this all was water. That which, coming into being, was covered with the void, that one arose through the power of heat." (Macdonell).

Notes : आसीत् - see notes on that verb in Mantra 1.

गूळ्हम् - गूढम्, ढ between vowels is read as ळ्ह by the बह्वृचs - अज्मध्यस्थ ढकारस्य ळ्हकारं वै यथाक्रमम्।

अग्रे - सृष्टेः प्राक्, before creation. At that time everything was merged in darkness. तमः - आत्मतत्त्वस्य आवरकत्वात् मायापरसंज्ञं भवाज्ञानरूपम् अत्र तम इत्युच्यते; the absence of the knowledge of existence, which is otherwise known as , has been called तमस् (darkness) here, because it covers the nature of आत्मन्।

अप्रकेतम् - अप्रज्ञायमानम् (Sāyaṇa); "indistinguishable" (Macdonell). That is, नामरूपाभ्यां विस्पष्टं न ज्ञायते, it cannot be clearly known in terms of name and form. Manu has described this state : आसीदिदं तमोभूतम् अप्रज्ञातमलक्षणम्। अप्रतर्क्यमनिर्देश्यं प्रसुप्तमिव सर्वतः।। (Manusmṛti, I.5). न विद्यते प्रकेते यस्मिन् तत्, a नञ् Bahuvrīhi which is अन्तोदात्त - नञ्सुभ्याम्। (Pā. 6.2.172).

सलिलम् - सल् to go + इलच् (इल) - an उणादिप्रत्यय. It is अन्तोदात्त by चित् स्वरः - चितः। (Pā. 6.1.16).

आः - आसीत् - अस् to be III Person Singular, अ + अस् + त्, here there is no इडागम optionally - हल्ङ्याभ्यः। (Pā. 6.1.68); the अपृक्त "त" is eleded; then आस्, स् becomes रेफ, and रेफ

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changed to विसर्ग। अस्ति सिचोऽपृक्ते। बहुलं छन्दसि। (Pā. 7.3.96-97). The verb is unaccented - तिङतिङः। (Pā. 8.1.28).

इदम् - दृश्यमानं सर्वं जगत् (Sāyaṇa). Sāyaṇa alternatively thinks that सलिलम् is a case of लुप्तोपमा and explains - यथा क्षीरेणाविभागापन्नं नीरं दुर्विज्ञानतया तमसाविभागापन्नं जगन्न शक्यविज्ञानम्; just as water mixed with milk cannot distinctly known, so is this world merged in darkness cannot be distinguished - (Sāyaṇa).

तुच्छ्येन - तुच्छकल्पेन, सदसद्विलक्षणेन भावरूपाज्ञानेन, by the positive ignorance of the object which is different from सत् and असत् (Sāyaṇa); "void" (Macdonell).

आभु - आसमन्ताद् भवतीति, that which comes into being, that which is all round. भु is a कृदन्त, which retains its accent after a गति, कारक or उपपद - गतिकारकोपपदात् कृत् (Pā. 6.2.139).

अपिहितम् - छादितम्, hidden (Sāyaṇa); अपि + धा + क्त - दधातेर्हिः। (Pā. 7.4.42); अपि which is a गति retains its accent (आद्युदात्त by उपसर्गाश्चाभिवर्जम् - फिट् सूत्र, 81), before a क्तान्त - गतिरनन्तरः। (Pā. 6.2.49).

तपसस्तन्महिनाजायतैकम् - तपसः तत् महिना अजायत एकम् - तपसः स्रष्टव्यपर्यालोचनरूपस्य महिम्ना, एकीभूतं कारणेन तमसा विभागं प्राप्तं (अजायत), through the power of meditation in the form of thinking as to what should be created, was born that one which separated itself from the darkness which was the cause. अजायत - जन् to be born, लङ् III Person Singular; it is unaccented - तिङतिङः। (Pā. 8.1.28).

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2.4.4.(iv) कामस्तदग्रे, etc.

Saṃhitāpāṭha	Padapāṭha
कामस्तदग्रे समवर्तताधि	कामः। तत्। अग्रे। सम्। अवर्तत। अधि।
मनसो रेतः प्रथमं यदासीत्।	मनसः। रेतः। प्रथमम्। यत्। आसीत्।
सतो बन्धुमसति निरविन्दन्	सतः। बन्धुम्। असति। निः। अविन्दन्।
हृदि प्रतीष्या कवयो मनीषा।।४।।	हृदि। प्रतिऽइष्य। कवयः। मनीषा।।४।।

TRANSLATION

"Desire in the beginning came upon that, (desire) that was the first seed of mind. Sages seeking in their hearts with wisdom found out the bond of the existent in the non-existent." (Macdonell).

Notes : कामः - desire to create (सिसृक्षा) - (Sāyaṇa)

अग्रे - सृष्टेः प्राक् (Sāyaṇa).

सम् अवर्तताधि - सम् अवर्तत अधि - सम् + वृत्, लङ्, III Person Singular. अधि has come after the verb. In Veda the Preposition can come even after the verb - छन्दसि परेऽपि। (Pā. 1.1.81). See notes on आ अवरीवः in Mantra 1 for accent. अवर्तत + अधि - अवर्तताधि ; it may noted here that अ in त of the verb which is अनुदात्त combines with अ of the Preposition which is उदात्त and the long आ formed by that combination remains उदात्त - एकादेश उदातेनोदात्तः। (Pā. 8.1.5).

रेतः - भाविनः प्रपञ्चस्य बीजभूतम्, that which is the seed of the prospective world. This is taken with मनसः प्रथमम्; that

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was the fund of merit accumulated by the beings in the past कल्प; that has presented itself at the time of new creation. That amounted to be the cause prompting the Lord to bring about the creation so that the fund of merit is exhausted through enjoyment. It is said in Taittirīya Āraṇyaka (VIII.6) - सोऽकामयत बहुस्यां प्रजायेयेति, स तपोऽतप्यत, स तपस्तप्त्वा इदं सर्वम् असृजत यदिदं किञ्च। आसीत् - See notes on this in Mantra 1.

सतो बन्धुमसति निरविन्दन् - सतः सत्वेन इदानीमनुभूयमानस्य सर्वस्य जगतः बन्धुं बन्धकं हेतुभूतं कल्पान्तरे प्राण्यनुष्ठितं कर्मसमूहम् ---- असति सदसद्विलक्षणेऽव्याकृते कारणे निष्कृष्य अलभन्त; they found the binding cause in the form of the fund of Karma pertaining to the entire visible world (सतः) in the असत्, i.e., the cause which was undivided and which was different from सत्; निरविन्दन् - निर् + विद् to attain, लङ् III Person Plural. See notes on आ अवरीवः in Mantra 1 for accent.

हृदि प्रतीष्या कवयो मनीषा - this Pāda tells as to by whom and how was the relation (बन्धु) of सत् in असत् discovered. प्रतीष्य - प्रति + इष्य, अन्विष्य, विचार्य (Sāyaṇa) in the heart (हृदि); this is how they could discover that secret. Who ? कवयः - क्रान्तदर्शिनः अतीतानागतवर्तमानाभिज्ञाः योगिनः, the sages who have all-pervasive vision and who know the past, the present and the future. मनीषा - मनीषया, through wisdom, the सुप् of तृतीय is replaced by आ - सुपां सु-लुक् पूर्वसवर्णाऽऽच्छेयाडाड्यायाजालः। (Pā. 7.1.39).

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2.4.4.(v) तिरश्चीनो विततो, etc.

Saṃhitāpāṭha	Padapāṭha
तिरश्चीनो वितॅतो रश्मिरेषाम्	तिरश्चीनः। विऽततः। रश्मिः। एषाम्।
अधः स्विंदासी३दुपरिं स्विदासी३त्।	अधः। स्वित्। आसी३त्। उपरिं। स्वित्। आसी३त्।
रेतोधा आंसन्महिमानं आसन्	रेतःऽधाः। आसन्। महिमानंः। आसन्।
स्वधा अवस्तात्प्रयंतिः परस्तांत्॥५॥	स्वधा। अवस्तात्। प्रऽयंतिः। परस्तांत्॥५॥

TRANSLATION

"Their cord was extended accross; was there below or was there above ? There were impregnators, there were powers; there was energy below, there was impulse above." (Macdonell).

Notes : तिरश्चीनः - तिर्यगवस्थितः (Sāyaṇa); "across" (Macdonell).

विततः - वि + तन् + क्त; Past Passive Participle (भूत कर्मणि कृदन्त); the Gati (Preposition) retains its accent before a क्तान्त - गतिरनन्तरः। (Pā. 6.2.49).

रश्मिरेषाम् - रश्मिः एषाम्; एषाम् अविद्याकामकर्मणाम्, वियदादिभूत-जातानि सृजताम्, रश्मिः रश्मिसदृशः, यथा सूर्यरश्मिः उदयानन्तरं युगपत् सर्वं व्याप्नोति तथा शीघ्रं सर्वत्र व्याप्नुवन् यः कार्यवर्गः; एषाम् (of these) refers to those actions prompted by the desire to create (सिसृक्षा), i.e., those which create all objects starting from either; रश्मि

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means that host of actions resembling the ray (of the sun); just as the ray of the sun, as soon as born, simultaneously pervades the entire world, so does the host of actions pervade everything quickly. Macdonell takes तिरश्चीनः विततो रश्मिरेषाम् in the sense of "their cord was extended accross."

अधःस्विदासी३दुपरि स्विदासी ३त् - Here the first सी is प्लुत by विचार्यमाणायाम्। (Pā. 8.2.97). Since उदात्त comes here by अनुवृत्ति, the first सी is उदात्त। स्वित् is in the sense of वितर्क; the second सी in उपरि स्विदासीत् is प्लुत and अनुदात्त by उपरि स्विदासीदिति। (Pā. 8.2.102).

रेतोधाः - सृष्टेषु मध्ये केचिद्भावाः --- रेतसः बीजभूतस्य कर्मणः विधातारः, कर्तारश्च भोक्तारश्च जीवाः; among the created beings some were the doers of Karma which happens to be the seed, the agents of action and enjoyers are Jīvas (Sāyaṇa); "impregnators" (Macdonell).

आसन् - अस् to be, लङ् III Person Plural; see notes on आसीत् in Mantra 1 for accent.

महिमानः - स्वार्थे इमनिच् ; महान्तः वियदादयो भोग्याः, the great objects of enjoyments such as the sky (Sāyaṇa); "powers" (Macdonell).

रेतोधाः --- आसन् - about the third Pāda, Sāyaṇa says - एवं मायासहितः परमेश्वरः सर्वं जगत् सृष्ट्वा स्वयं चानुप्रविश्य भोक्तृभोग्यादिरूपेण विभागं कृतवान्; thus Parameśvara along with his Māyā (Śakti) created the entire world, entered it himself and divided it into two parts as the Bhoktṛ (enjoyers) and Bhogya (enjoyed).

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स्वधा अवस्तात् प्रयतिः परस्तात् - Sāyaṇa takes स्वधा as "food" (अन्ननामैतत्). But this Pāda is related in meaning to the third Pāda. रेतोधा आसन् महिमानः आसन्; स्वधा stands for Mayāśakti as in आनीदवातं स्वधया तदेकम् and can be related to महिमानः; प्रयतिः can be related to रेतोधाः। रेतोधा refers to enjoyers and doers and महिमानः refers to the objects of enjoyment (भोक्तृ and भोग्यप्रपञ्चऽ).

अवस्तात्, परस्तात् - in the sense प्रथमा, अस्ताति is added to पर and अवर - विभाषा परावराभ्याम्। (Pā. 5.3.29) and अवर becomes अव before अस्ताति - अस्ताति च। (Pā. 5.3.40).

2.4.4.(vi) को अद्धा वेद, etc.

Saṃhitāpāṭha	Padapāṭha
को अद्धा वेद क इह प्र वोचत्	कः। अद्धा। वेद। कः। इह। प्र। वोचत्।
कुत अजाता कुत इयं विसृष्टिः।	कुतः। आऽजाता। कुतः। इयम्। विऽसृष्टिः।
अर्वाग्देवा अस्य विसर्जनेना-	अर्वाक्। देवाः। अस्य। विऽसर्जनेन।
था को वेद यत आबभूव।।६।।	अथ। कः। वेद। यतः। आऽबभूव।।६।।

TRANSLATION

"Who knows truly ? Who shall here declare, whence it has been produced, whence is this creation ? By the creation of this (Universe) the gods (come) afterwards: Who then knows whence it has arisen." (Macdonell).

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Notes : अद्धा - परमार्थेन (Sāyaṇa); "truly" (Macdonell).

वेद - विद् to know, लिट् III Person Singular; see notes on आसीत् in Mantra 1 for accent.

इह - अस्मिन् लोके (Sāyaṇa).

प्र --- वोचत् - प्र + वच् to speak, लुङ् III Person Singular; the अडागम is dropped in Veda even when मा is not used - बहुलं छन्दस्यमाङ्योगेऽपि। (Pā. 6.4.75). See notes on आ अवरीवः in Mantra 1 for accent.

कुतः - कस्मादुपादानात्, from which material cause ? (Sāyaṇa); the second कुतः stands for the instrumental cause (निमित्तकारण).

अर्वाक् - अर्वाचीनः, after all objects; hence, gods, too, did not know about the material cause (उपादानकारण) and the instrumental cause (निमित्तकारण) of the world.

यतः - कारणात् (Sāyaṇa).

आबभूव - आ + भू to become, लिट् III Person Singular; the Preposition which is compounded with the verb in the subordinated clause (here introduced by यतः) is accented, while the verb itself is unaccented because of its relation with यत् शब्द - यद्वृत्तान्नित्यम्। (Pā. 8.1.66); तिङ्ङिचोदात्तवति। (Pā. 8.1.81). आबभूव is a तिङन्तोत्तरपदसमास found in Veda; such compounds are by योगविभाग of the सूत्र - "सह सुपा" as सह and सुपा।

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2.4.4.(vii) इयं विसृष्टिर्यत, etc.

Saṃhitāpāṭha	Padapāṭha
इयं विसृष्टिर्यत आबभूव	इयम्। विऽसृष्टिः। यतः। आऽबभूव।
यदि वा दधे यदि वा न।	यदि। वा। दधे। यदि। वा। न।
यो अस्याध्यक्षः परमे व्योमन्	यः। अस्य। अधिऽअक्षः। परमे। विऽओमन्।
सो अङ्ग वेद यदि वा न वेद।।७।।	सः। अङ्ग। वेद। यदि। वा। न। वेद।।७।।

TRANSLATION

"Whence this creation has arisen; whether be founded it or did not; he who in the highest heaven is its surveyor, he only knows, or else he knows not." (Macdonell).

Notes : विसृष्टिः - विविधा सृष्टिः varied creation (Sāyaṇa); वि + सृज् + क्तिन्; वि has retained its accent - तादौ च निति कृत्यतौ। (Pā. 6.2.50).

यतः - उपादानभूतात् परमात्मनः (Sāyaṇa).

आबभूव - see notes on this word in Mantra 6.

दधे - धा to put, लिट् III Person Singular. It is accented because it is connected with the निपात यत् - निपातैर्यद्यदिहन्त, etc., (Pā. 8.1.30).

यदि वा न - सन्दिग्धवचनमेतत् (Sāyaṇa); it expresses doubt about something which is beyond doubt. It is true that He created this universe. Without knowing it, some say that it was born from प्रकृति which is insentient. Some say that it

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emerged itself. Thus different views are held. When gods themselves are in doubt, what to say about others !

अस्य - भूत भौतिकात्मकस्य जगतः (Sāyaṇa).

अध्यक्षः - ईश्वरः (Sāyaṇa); "surveyor" (Macdonell).

व्योमन् - वि + ओमन् ; व्यो has क्षैप्रस्वरित because of क्षैप्र (यण्) सन्धि - उदात्तस्वरितयोर्यणः स्वरितोऽनुदात्तस्य। (Pā. 8.2.4); सप्तमीप्रत्यय is elided (लुक्) - सुपां सु-लुक्-पूर्वसवर्णा, etc. (Pā. 7.1.39).

सो अङ्ग वेद यदि वा न वेद - स जानाति, को नाम अन्यो जानीयात् ? सर्वथैवेश्वरः एव तां सृष्टिं जानीयात्, नान्य इति; He knows; who else can know ? Īśvara alone knows all about this creation and no one else.

2.4.5 THE HYMN OF CREATION

In Ṛgveda, the majority of the hymns are the invocations of gods containing prayers to them for different objects, the desired power, etc., in the world. In some hymns, the attention is not on the mundane requirements, but on the secret about the creation of this world. These thoughts about creation are contained in hymns belonging to the tenth Maṇḍala. Among these hyms, the Nāsadiyasūkta is one. It is true that this Sūkta is the most important and the clearest among the Sūktas dealing with creation. Still it has some more secret points unrevealed.

The Sūkta begins with the description of the

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pre-creation state in terms of 'sat-asat-vilakṣaṇa' It could not be described as either 'sat' (manifest) or 'asat' (unmanifest). There was neither wind nor ether. No body could say how it was and what did it contain ? Where did it exist ? In whose supervision ? Was there water, unfathomable and profound? It was such a state where there was neither death not immortality. The absence of one means the absence of the other. There was no sign (say moon) of night nor of the day (say sun). But 'One thing' existed; it breathed by its own power (Svadhā, power). There was nothing else. This Mantra ends with a positive proposition that One Universal Soul (Brahma) breathed by its own Śakti and remained right from the beginning characterised by Śakti, when there was no wind to breathe.

The third Mantra describes that state as that of darkness merged in darkness. This was all water without any marks. Then by the power of penance That One was born, when it looked as if it were void covered with vacuity.

The creation emerges from That One through penance. Thus creation is out of penance, but not out of sin, as the Christian mythology depicts. The first thing that emerged was Kāma, the desire to create (Sisṛkṣā). That was the first seed of the mind. It is asked as to how that 'Sat' (manifest) came out of 'Asat' (unmanifest). The answer is that the Ṛṣis meditated and discovered the relation of the 'Sat' in the 'Asat'. The relation is that of 'inherence' (Saṃlagnatā). It was the Kāma, which is described as the first

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seed of the mind, that formed the bond. This seed divided itself into two principles, the male and the female. The male principle is described as Retodhah, the impregnator and the female principle as Mahimānah, the power to receive the seed. The former is again portrayed as 'prayati', the enjoyer and the later as 'Svadhā', the power that is enjoyed.

In spite of all this description about creation, the doubt that persists is as to who knows truly the secret of creation. Who can declare as to whence did this creation emerge, whence did this follow. Even the gods could not say about this, because they too are subsequent to creation. Who knows how was it all same, how all this variety of creation came ?

In the end it is first assumed that the Adhyakṣa of this might know about the secret of creation and then it is doubted whether he too knows about it at all. It is thus declared that if at all anybody knows about it, it is that Adhyakṣa and no-body else.

This Sūkta has been the source of the philosophical thoughts of the Upaniṣads and the Sāṅkhyadarśana.

2.5.6 EXERCISES AND QUESTIONS

2.4.6.1 Classify the following as वर्तमान कृदन्त and भूत कर्मणि कृदन्तs by pointing out the प्रत्ययs added :

वर्तमानः, निवेशयन्, बाधमानः, दधानः, वहन्तः, दधत्, गृणानः,

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सुकृताः, विचक्रमाणः, प्रयतम्, अक्षीयमाणाः, व्यथमाना, युध्यमाना, नाधमानस्य, दधानान्, अमन्यमानान्, क्षियन्तम्, आरोहन्तम्, शशमानम्, नाधमानम्, वन्दमानः, स्तवानः, ससन्तम्, पप्रथानाः, वृणानाः, मथ्यमानः, न्युप्ताः जयतः, अमृतम्, विततः, अभिवृतम्।

2.4.6.2 Identify the verbal forms :

(धातु, लकार, पुरुष and वचन)

ह्वयामि, याति, अख्यन्, तस्थुः, ब्रवीतु, चिकेतत्, चिकेत, ततान, अगात्, ईयते, अस्थात्, ब्रूहि, प्रवोचम्, अस्कभायत्, अधिक्षियन्ति, एतु, विममे, मदन्ति, अश्याम्, पर्यभूषत्, अभ्यसेतम्, अरम्णात्, अदृंहत्, अरिणात्, उदाजत्, जजान, आदत्, अकः, धत्त, विह्वयेते, विजयन्ते, अनुददाति, अविन्दत्, जघान, अवासृजत्, नमेते, भयन्ते, अवति, दर्दर्षि वदेम, क्षमेत, चातयस्व, युयोधि, पर्षि, चुक्रुधाम, अर्पय, दिषीय, ममन्द, अशीय, पिपिशे, योषत्, दयसे, वपन्तु, गृणीषे, रासि, तनुष्व, मृळ, बिभर्षि, स्तुहि, बभूयात्, ऊष, ज्ञायन्ते, आप, धत्ताम्, नुनुदे, जुषेत, हृणीते, चकृम, अचेतयत्, पात, अजनिष्ट, समीधिरे, जायसे, भरन्ते, आहुः, अरोधम्, रुणद्धि, अगृधत्, आदीध्ये, कृणोति, दीव्यः, कृणुध्वम्, आसीत्, अजायत, निरविन्दन्।

2.4.6.3 Match the following :

1.	उरुगायः	1.	अग्निः
2.	हिरण्यपाणिः	2.	वरुणः
3.	सोमपाः	3.	उषसः
4.	पितर् मरुताम्	4.	इन्द्रः
5.	दिवः दुहितरः	5.	रुद्रः
6.	भुवनस्य राजा	6.	विष्णुः
7.	यज्ञस्य केतुः	7.	सविता

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2.4.6.4 Identify the compounds and account for their accents :

मित्रावरुणौ, विश्वरूपम्, हिरण्यशम्यम्, गभीरवेपाः, हिरण्यहस्तः, अरेणवः, सुकृताः गिरिक्षिते, उरुक्रमस्य, गिरिष्ठाः, सुशिप्रः, सप्तरश्मिः, वज्रबाहुः, सुवीराः, अचित्रे, ऋतंजातसत्याः, अमीतवर्णाः, सुवीर्यस्य, यज्ञकेतुः, अनागाः, घृतप्रतीकः, दिविस्पृशा, असंमृष्टः, हव्यवाहनः, त्रिपञ्चाशः, अहस्तासः।

2.4.6.5 Bring out the didactic element in the Akṣasūkta.

2.4.6.6 Write an essay on the hymn of creation.

2.4.6.7 Write grammatical notes on -

सत्यधर्मा, न्युप्तः, कृणुध्वम्, विशताम्, मन्यमानः, किमावरीवः, अपिहितम्, मनीषा, अवस्तात् - परस्तात्।

2.4.6.8 Give the meanings of :

मन्यवे, अङ्गाराः, इरिणे, ऋणवा, वृषलः, सेनानीः, अर्यः, अरातिः, धृष्णु, रजः, प्रकेतः, अवातम्, बन्धुम्, स्वधा, प्रयति।

NOTES

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ಕರಾಮುವಿ/ಸಿಪಾವಿ/4–812/2007–2008 ದಿನಾಂಕ: 17–11–2007
ಮುದ್ರಕರು : ಸಪ್ತಗಿರಿ ಪ್ರಿಂಟರ್ಸ್, ಬೆಂಗಳೂರು. 400 ಪ್ರತಿಗಳು.
ಒಳಪುಟ : ಎಂ.ಪಿ.ಎಂ. 60 ಜಿ.ಎಸ್.ಎಂ. 15.2 ಕೆ.ಜಿ., ರಕ್ಷಾಪುಟ : 170 ಜಿ.ಎಸ್.ಎಂ. ಆರ್ಟ್‌ಕಾರ್ಡ್,
ಕ್ರಮಸಂಖ್ಯೆ : 1 ರಿಂದ 400

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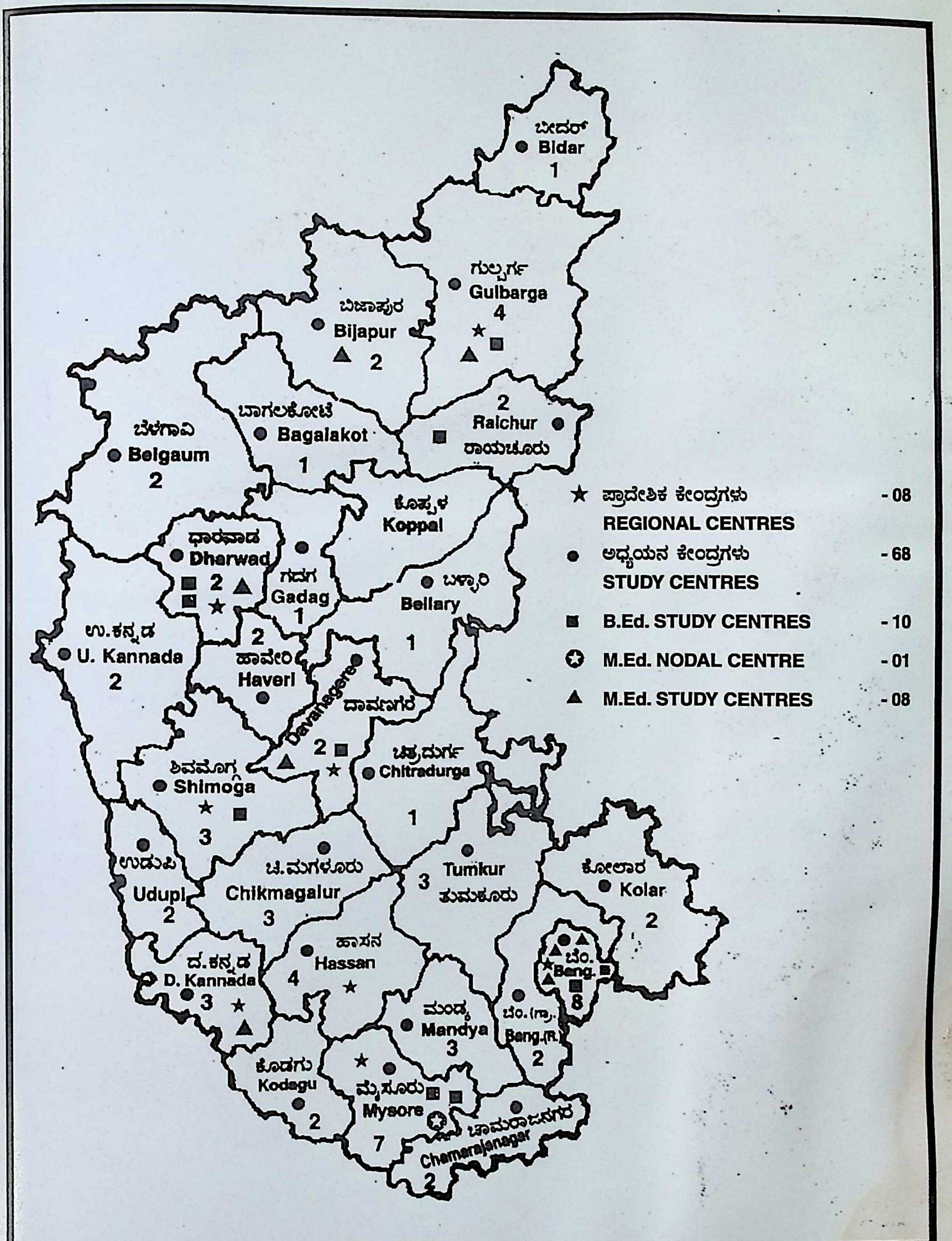

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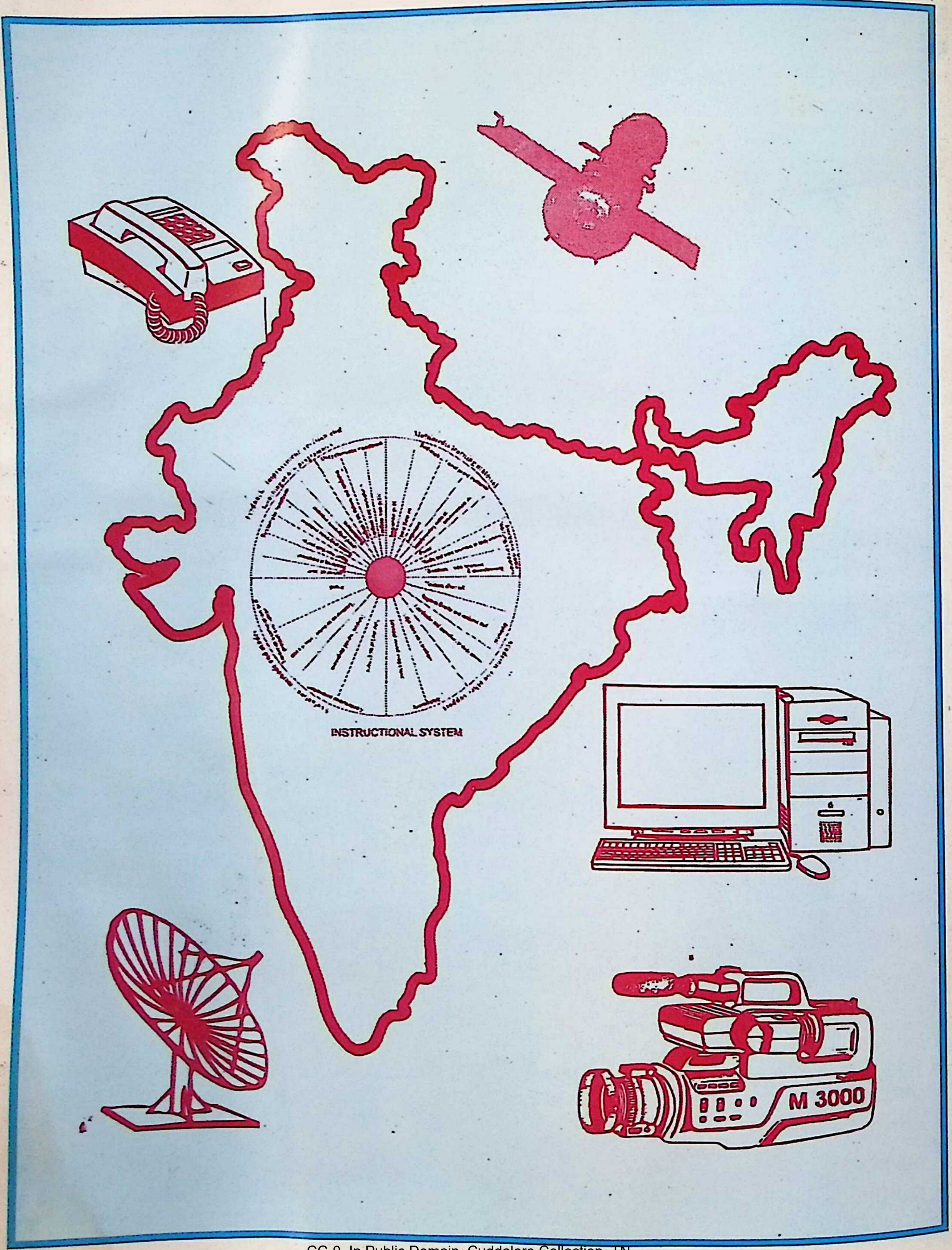

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